

Are to be sold by Nic: Alsop at the Angel
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The
Considerations
OF
DREXELIUS
UPON
ETERNITIE.

MB

Translated by RALPH
WINTERTON Fellow
of Kings Colledge in
Cambridge 1632.



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1639. J. 241-

BIBLI.
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TO
THE RIGHT
WORSHIPFULL

and truly religious Esquire,

MR. EDW. BENLOWES of
Brent-Hall in Essex R.W. wisheth
Internall, Externall, and
Eternall happi-
nesse. ✓

IT was well answered
by him, who being
asked, *what this life*
was, said thus, *It is*
nothing else but the
Meditation of Death. If a man
should ask me, *what Time is*, I think
I might fitly answer thus, *It is no-*
thing else but the Meditation of
Eternitie. Our *Life* is but a *Posting*
unto Death; and our *Time*, a *short*
dayes sail unto Eternitie. In this
Time of Life we are, as *Pilgrims and*
Strangers, travelling towards our
celestiall Countrey. We are as *Sai-*
A 3 lers,

The Epistle

lers, bound for the *Haven of Eternitie*. But we must *run* through many *troubles* before we can come to our *journeys end*: We must *sail* through *salt and bitter waters*, and *pass* through the *Gulf of Death*, before we can come to *Land*. There is a *Land* which is called *The land of the living*; and there is a *Land* which is called *The Land of Horror and Despair*: There is a *two-fold Eternitie*; either of the *Blessed*, or of the *Cursed*: There is a *two-fold Life*, after *Death*; either in *Eternall joyes*, or *Eternall punishments*. It is good therefore in this *short Life*, to think upon *that Life which never shall have end*: It is good whilest we are on the way to think upon our *Journeys end*: It is good in *Time*, whilest we are sailing, to have an eye still upon our *Compass*, and think upon *Eternitie*. To think upon *Eternitie*, is a *Soveraigne Preservative* to keep us from falling into *Sinne*: To think upon *Eternall joyes*, sweetens the *salt and bitter waters* of *Sorrows and Afflictions*: To think upon

Dedicatorie.

upon *Eternall punishments*, makes us not to set our hearts upon *Temporall Delights and Pleasures*. *Heaven* is even here on *Earth* in part enjoyed, whilest we raise up our thoughts to meditate upon it: And *Hell* may for ever be escaped, if by serious and frequent thoughts thereof, here in this life, we descend into it. Such thoughts as these moved *Drexelius* to write these *CONSIDERATIONS*, and me also to translate them. He wrote upon a *Generall subject*; And every man may challenge a part in it. What he wrote, he intended for a publick benefit; And so did I in the translating of it. I hope *He* and *His* shall finde never the worse entertainment, because *He* is a *Stranger*, and come from beyond seas. It is the honour of our Nation, to be kinde and courteous unto *Strangers*. He was commended unto me by a Traveller, a most religious and learned Gentleman (Be not angrie with me, Mr. *Benlowes*, if I say, He was as like you as can be in every respect; For indeed he was) bred

The Epistle

and brought up in the *Romish Religion*, and sent beyond seas to be confirmed in it, but yet brought home again by divine providence and restored to his *Mother the Church of England*, for the *Conversion*, I hope, of many, singled out of all his kindred to be a most zealous *Protestant*, born to good *Fortunes*, and yet not given to *Pleasures*, wedded to his *Books* and *Devotion*, spending what some call idle time in the best companie for the edifying himself or others; counting nothing good which he possesseth but onely that which he doth good withall; taking more care to lay out his money for the good of others, then others, in laying up money for themselves. To conclude, A Gentleman of whom I may most truly say, That his *Conversation* is in heaven, his *Discourse* on things above, and his *thoughts* upon *Eternitie*. Upon such a mans commendation as this, I could not but take a liking to the party commended, and the more I grew acquainted with him, the more

Dedicatorie.

more I liked him. It is the counsel
of *Horace*,

*Tu quem commendes etiam atque
etiam aspice: nè mox
Incutiant aliena tibi commissapu-
dorem.*

Beleeve me, Mr. *Benlowes*, I have
had such experience of this party,
whom here I commend unto you,
that I dare confidently say, If you
entertain him into your service, you
shall never repent you of it. *Philip*
of *Macedon* appointed one every
Morning to salute him with a *Me-
mento* of *Mortalitie*: *Drexelius* his
office shall be, if you please, To be
your *Remembrancer*, and every
Morning, Noon, and Evening, to
round you in the eare with a *Me-
mento* of *Eternitie*. But, I know,
That is so often in your thoughts,
that you need not any to put you in
Remembrance of it. Neither yet
do I intend here, though I have a
fair occasion, to run over the *Cata-
logue* of your *Christian Vertues*, spe-
cially that pair of *Christian twins*,

The Epistle

your *Pietie* and *Temperance*, with your *Charity* and *Bounty*. For the first, they that daily converse with you cannot but see how you converse with them. The other pair go along with you wheresoever you go, and though you desire to hide them, cannot be concealed: in speciall many poore Scholars, godly and devout Ministers in the *Universitie*, and abroad, of severall *Colledges*, have had a feeling themselves of them, and cannot but make them conspicuous nay palpable to others. These shall praise you in your absence: for my part, I do not love to praise a man to his face. But if the *living* hold their peace, the *dead* shall rise up and praise you, I mean those *many* and *excellent books* together with other *rare monuments* purchased at a great price, which without any sollicitation at all, out of meere affection you bore to Saint *Johns Colledge* in *Cambridge*, where you were sometimes a *Student*, you have bestowed on their *Librarie*: Their *Librarie*, but the most magnificent work,
and

Dedicatorie.

and *Eternall Monument* of the *Me-*
cænas of our age, *John Lord Bishop*
of Lincoln, the true lover of learn-
ing, and Patron of Scholars. And
now it appeares, *Mr. Benlowes*, that
you have lesse need of *Drexelius*
his service, then before. But how-
soever, I pray you, entertain him:
Let him have but the honour to
weare your *Cognizance*: And both
He and I will put it upon the file of
Thankfull Remembrance, and regi-
ster it for a singular act of your *Be-*
neficence. Pardon my boldnesse in
this: And command me in what li-
berall service you please.

Ralph Winterton.

From Kings Coll.

June 1. 1632.



The Epistle to the Reader.

IF any man more curious in censuring what is done for a common good, rather then studious himself to promote it, should question me for meddling in another mans profession: I might answer him in his own kinde by way of question, as Menedemus in Terence answered Chremes finding fault with him, *Tantumne abs re tua est otii tibi, Aliena ut cures, ea que nihil quæ ad te attinent? Hast thou so much leisure as to meddle with that, which nothing concerns thee?*

But to satisfie thee (Courteous Reader) who intendest, I know, with the Bee to gather Hony out of this Garden of Eternitie, and not Poyson with the Spider: I hold it fit to acquaint thee with the true occasion that moved me to translate this Book. No Divine I am indeed, neither

To the Reader.

neither yet can I be if I would ne
so fain : I would I were but wo
the name of a Phyfician ! But ho
soever, being deftinated by the
tutes of my private Colledge to
study of Phyfick, in the first place
thought good to fpend fome time
Arithmetick, as being a neceffary
instrument and help in my Profe
on: In which I made fome progre
paffing from Numeration, Addi
on, Subtraction, Multiplication, Di
vifion, Reduction, To the Golden
Rule, or the Rule of Three, The
Rule of Falshood, The Rules of
Proportion, and the Rules of Sta
cietie, and the reft. But the know
ledge of this coft me fo deare, that
was forced to leave the study of it.
For many nights together I wa
constrained againft my will to pra
ctife Numeration oftener then
would, telling the clock, and cou
take but little reft. whereupon I re
folved with my felf to leave the A
rithmetick School, and fo I went
unto the Phyfick and Mufic Schools,
imploring at one and the fame
time the help of Hippocrates

To the Reader.

could never but worthy ! But how by the staledge to the first place I come time in a necessarie my Professi- e progresse, on, Additi- ication, Di- the Golden Three, The e Rules of rules of So- t the know- eare, that I tudy of it : her I was will to pra- ner then I , and could reupon I re- ave the A- so I went d Musick ne and the Hippocrates and

and the Muses. For at that time I turned the first book of Hippocrates his Aphorismes into Greek verses, hoping to procure rest by Physick and the Musick of Poeticall Numbers; by which I found some rest indeed (And therefore since I have well-nigh finished at spare houres the other six books, which, if God permit, may ere long see light.) But though I found some rest, yet I did not sleep so soundly as at other times. So I left the Temple of Hippocrates and the Muses, and betook myself into the Sanctuarie to learn of David divine Arithmetick, which consisteth in the due numbring of the dayes of this short life, by comparing them with the yeares of Eternitie : And so I fell upon translating this book of Eternitie. And this I found by daily experience to be the best Hypnoticon that ever I used; For it brought me to my rest better then if I had taken Diacodion. Thus I found the old saying true, Where Philosophie ends, there Physick begins; and where Physick ends, there Divinitic

To the Reader.

tie begins ; *which I interpret thus*
(*as I found it true by experience*)
When Philosophie by accident had
done me harm, and Physick could
do me little good, I found perfect
help in Divinitie. And having
found so much good by this book my
self, I could not be so envious as not
impart it unto others for a Sovere-
raigne Medicine, to procure quiet
sleep. Neither is it good for that one-
ly, but (farre unlike to other Medi-
cines, which are onely good for some
one disease, and falling into unskil-
full hands oftentime do more harm
then good) It is a Medicine fitting
Alll Ages, Complexions, Condi-
tions, Places, Parts, Diseases Spirituall and Corporall *whatsoever* : It
is a Medicine Preservative, Cura-
tive, Restaorative: It is an Antidote
against the poyson of sinne : It is
Dictamnium to drive out the fierie
darts of Satan : It is Catholicon to
purge out all ill humours. It is bet-
ter then Exhilarans Galeni, to
cheare the Heart oppressed with
Melancholy : It is an Acopon for
all wearinesse, an Anodynon for all
pains,

To the Reader.

pains, a Panchreston profitable for
all things, or All-good. It is Pana-
cea, Hearts-ease, All-heal. It is a
rich Treasurie for Englishmen, A
storehouse for the diseased, and
The ready way to long life, even to
blessed Eternitie. Let no man now
challenge me for usurping another
mans office, or trespassing upon Di-
vines; I cannot see but Divines and
Physicians may well agree together:
Both are busied about caring of dis-
eases either Spirituall or Corporall:
And here is a Medicine for both.
Take it and use it, Christian Rea-
der; And thou shalt finde by thine
own experience that it hath all the
vertues above mentioned. So I
commend thee to the Physician both
of Body and Soul, and heartily de-
sire thy Temporall and Eternall
Health and welfare.

Ralph Winterton.

From Kings Coll.

June 1. 1632.



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Upon this Book of Eternitie.

TO reach *Eternitie* our thoughts first climbe
On the successive steps and stairs of *Time*.
And, What is *Time*? It is by *Poets* call'd,
And by most *Painters* represented bald:
But *Poets* and the *Painters* are too bold.
For *Time* was never yet a Minute old;
Nor yet God *Saturn* like doth it devour
The issue which it breeds; For every houre
Were then a Murderer. But while we strain,
And all created natures for to gain
Time to their inch of *Being*; in the strife
They quite burn out the *Taper* of their life.
But what's *Eternitie*? Good Reader look,
Not on my *verses*, but upon this *Book*:
Which I do wish (and yet no harm) may be
To all e^drelasting, Stationer but to thee.

Richard Williams.

Look on the *Glasse* of mans *Mortalitie*:
Behold the *Mirrou* of *Eternitie*.
This *Book* is both; Herein behold thy face;
It waxeth old; thy *Glasse* doth run apace.
It is appointed all men once to die;
And after death succeeds *Eternitie*.
This *Life*'s no *Life*, which *Time* doth comprehend
But that's true *Life* indeed, which knows no end.
This *Book* will teach thee so to *live* and *die*,
That thou maist *live* unto *Eternitie*.

Thomas Gouge.

THis *Book*'s a *Nautick Chard*: which kept in
Eye
Doth point at th^e *Haven* of blest *Eternitie*.
O blessed *Haven*!) At which if thou wouldst land
Let not this *chard* depart out of thine hand.

S. I.



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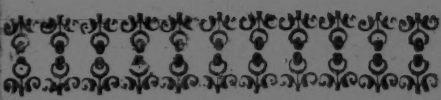
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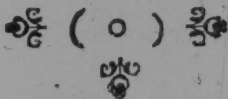
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NS

The word of God most High, is the
Fountain of wisdom. & her wayes
are everlasting commandments: Etc.



The infant playes with Fate & Nature
the fool with ETERNITIE: but yet without
man shall have dominion over the starry night
himselfe
furthe

Confiderations
upon
ETERNITIE.

The first Consideration.

what Eternitie is.

SImonides being asked by ^{Cicero} Hiero King of Sicilie, ^{lib. 1.} what ^{de Nat.} God was, desired one day ^{Deor.} to consider upon it: And after one day past, having not yet found it out, desired yet two dayes more to consider further upon it: And after two dayes, he desired three: And to conclude, at length he had no answer to return unto the King but this, That the more he thought upon it, the more still he might: For the further he busied himself in the search thereof, the further he was from finding it. The
B thing

2 The first Considerat.

thing that we are here now to consider upon, is *Eternity*: And the first question that offers it self unto our consideration, is, *what Eternitie is.*

Lib.
3. de
cons.

Boëtius saith, that it is altogether and at once the entire and perfect possession of a life that never shall have an end. And let no man take it ill, if we say, that it cannot be known, & that the more we search into it, the more we lose our selves in the search of it. For how can that be defined which hath no bounds, or limits? If any man urge us further, and desire us to shadow it out at least by some, though obscure, description: Our answer is, That it may easier be done by declaring what it is not, rather then what it is.

In Ti.
meo.

is; so doth *Plato* concerning God. *what God is*, saith he, *that I know not: what he is not, that I know.* And So *Augustine* Bishop of Hippo in his sixty fourth sermon upon the words of our Lord, describeth that true beatitude which is in heaven, by removing from it the very thought of all evil. *we may more easily finde hee* saith he, *what is not there, then what*

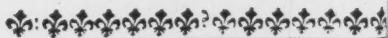
what is. In heaven there is neither grief, nor sorrow, nor penurie, nor defect, nor disease, nor death, nor any evil. So may we say concerning Eternitie. For whatsoever in this life we either see with our eyes, or let in by our other outward senses, that is not Eternall. For the things that are seen, saith S. Paul, are temporal, but the things which are not seen, are Eternall. Hence every man may say, this my joy, these my pleasures and delights, this treasure, this honour, this stately building, this life of mine, all is Transitorie, no obscure, thing Eternall. A man can point at nothing which shall not perish and declaring have an end. Indeed the ignorant what it multitude use to speak after this manner, This structure is for Eternitie, this monument is everlasting. I know. And the impatient man is wont to go in his complain that his pains are without end. But these Eternities are very true be short, & a man may easily in words, by recomprehend them: Say what thou thought of the true Eternity, thou must surely find needs come farre short of it: So saith ^{In Psal.} ^{63.} Augustine; Thou sayest of Eternitie
 what B 2 what-

4 The first Considerat.

whatsoever thou wilt: But therefore thou sayest whatsoever thou wilt, because thou canst not say all, say what thou wilt: But therefore thou must needs say something, that still thou mayest have something to think which thou canst not say. Tris-

In As. megistus saith, That the soul is the
lepio.

Horizon of Time and Eternitie: For, in that it is immortall, it is partaker of Eternitie: and, in that it is infused by God into the body, it is partaker of time. But before we proceed any further, for orders sake let us see what men of former times, Romanes, Grecians, Egyptians, & others have thought of Eternitie. For they acknowledged it for certain, and represented it divers wayes.



CHAP. I.

what men of former times have thought of Eternitie, and how they have represented it.

First of all, they have represented Eternitie by a Ring, or a Circle, which hath neither beginning nor ending

ending, which is proper onely to
Gods Eternitie. Seeing therefore
 that God is Eternall, and his du-
 ration is properly called Eternitie,
 the Egyptians used to signifie God
 by a Circle. And the Persians
 thought they honoured God most,
 when going up to the top of the
 highest tower, they called him the
Circle of heauen. And it was a cu-
 stome amongst the Turks (as Pieri-
 us teacheth at large) to cry out eve-
 ry morning from an high tower,
God alwayes was, and alwayes will
 be; and then to salute their Maho-
 met. The Saracens also used to call
 God a Circle. Mercurius Trismegi-
 stus, whom I named before, the most
 memorable amongst Philosophers,
 (who wrote more books then any
 mortall man beside, if we may be-
 leeve Seleucus, and Menecus) said,
 that God was an intellectual sphere,
 whose centre is every where, and
circumference no where: because
 Gods Majestie and immensitie are
 terminated no where. For this cause
 the Ancients built unto their gods,
Temples for figure round. So Numa

6 The first Considerat.

Pompilius is said to have consecrated to *Vesta* a round Temple at *Rome*. So *Augustus Cesar* in the name of *Agrippa* dedicated to all the gods a round Temple, and called it *Pantheon*. Hereupon *Pythagoras*, to shew Gods Eternitie, taught his scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Brissonus* witnesseth) That they which were about to worship God, should turn themselves round. Therefore God is, according to the Ancients, a Circle, but a Circle without a Peripherie or circumference, whose Centre is every where: because God is the beginning and end of all things. Whereupon *Job* most justly cries out, Behold God is great, & we know him not, neither can the number of his years be searched out.

Job
26.26.

Again, they have represented Eternitie by a Sphere and a Globe. Therefore *Faustina* the Empresse had money stampd after this figure and superscription; There was a Globe, on which the Empresse sat, stretching forth one hand, & holding

ing

ing in the other a *sceptre* with this inscription, ETERNITIE. Hence it was that many of the Ancients thought the world to be *Eternall*, because it was *Round*: whom S. Basil answers very fitly, *Let the world be a Circle; but the beginning of the Circle, is the Centre.*

In the third place they have represented *Eternitie* by a *Seat*: by which is signified *Eternall rest*. The *Nasamones*, a certain people of *Africa*, for the most part did not onely breathe out their last, sitting upon a seat, but also desired to be buried after that position, as having then attained to *Eternitie*, and a long cessation from all their labours: As in many places at this day Kings and Emperours are found sitting in vaults under earth, in silence and mournfull majestie. And it was usuall with the *Romanes* to support with such like the molten statues of their deceased Emperours, as having then the fruition of *Eternity*. Some there are that thus reason with themselves oftentimes: Behold! I have been a long time held and oppressed

8 *The first Considerat.*

pressed with cares and labours: But now why do I not take some respite? why do I not make some pause? why do I not rest from my labours; I have laboured long enough: let others labour as much as I have done; for my part I'll rest now, and take mine ease. So they set up their seats, and promise unto themselves dayes of rest: But (alas!) when they are of no long continuance, and they set up their seats, and embrace their ease; but neither in due time nor place. Oh! how truly and devoutly doth that golden book of the imitation of Christ, give us a pull by the eare, in these words, *Dispose and order all things according to thine own will, and the lust of thine own eyes, and yet thou shalt never finde, but thou shalt alwayes suffer one thing or other, either willingly or by constraint, and so thou shalt alwayes finde a crosse.* The whole life of Christ was a Crosse and Martyrdome: and dost thou seek rest and pleasure? Therefore we must set up our seat in heaven and not here, for here amongst

*Rempis
lib. I.
c. 12.*

many

But many troubles it can never stand
quiet; and though all other things
should spare it, yet death at length
will overturn it. There is no true
rest to be hoped for, but that which
is *Eternall*. But if there be any
rest in this life, this is it, For a man
to commit himself, and all that is
his to the will of God, to put his
whole trust and confidence in him,
and to account all other things be-
side, but vain. So are we taught in
Ecclesiasticus; *Trust in God, and a-*
bide in thy place. Without this rest
of the soul all other things are meer
troubles, a meer sea of tempestuous
waves, and the very presence of
Hell. But I return to the Anci-
ents.

Eccles
11.21.

In the fourth place they have re-
presented *Eternitie* by the *Sunne*
and the *Moon*. The *Sunne* revives
every day, although it seems every
day to die, and to be buried. It al-
wayes riseth again, although every
night it sets. The *Moon* also hath
her increase after every wane. *Ca-*
tullus hath pretty verses to this pur-
pose:

In
Hende-
casus

B 5

The

10 *The first Consideration.*

The Sunne doth set; the Sunne doth rise
again.

The day doth close; the day doth break
again.

Once set our Sunne, again it riseth ne-
ver:

Once close our day of life, it's night for
ever.

In Hell there is *Eternall night*
but without sleep: There they sleep
not, because they slept here, where
they should have watched: there
they watch, because here they
slept in their finnes; indeed
not long, but longer they would
if they could, yea *Eternally*.
But it is farre otherwise with those
that are in heaven: For a perpetuall
light shall shine forth to the Saints,
and Eternitie of time: there, is rest;
there, is pleasure after long labours
and watchings.

In the fifth place they have repre-
sented *Eternitie* by the *Basilisk*.
The *Basilisk* is the most venomous
of all creatures, and it alone of all
others (as *Horus Niliacus* saith)
cannot be killed by humane force;
yea it is so virulent, that it killeth
herbs with the very breath of it,
that

that it puts to flight all other creatures with the hissing of it, & that it makes all birds suddenly silent, upon the first presence of it. *Ælianus* reports that in the desert of *Africa* a certain beast fell down being tired, and that the Serpents came together, as it were to a feast, to devour the carcase, and that they presently ran all away and hid themselves in the sand, upon the sight of the *Basilisk*. Eternitie, whether of joy or of torment, cannot be shortened or diminished, much lesse taken away or avoided. Neither is it strange, if it affright all that are in their right wits, with the very thought of it. Infinite are the windings of this *Basilisk*; unmeasurable, and untwinable are the *orbs* and *circuits* of it. Oh Dragon to be trembled at! Let us divert a little to our selves. It comes to passe sometimes when a man descends into himself, and rips up his conscience by confession, that he findes many Serpents nests, and whole broods of vipers, and thereupon much marvelleth in himself, saying, Whence
is

10 *The first Consideration.*

*The Sunne doth set; the Sunne doth rise
again.*

*The day doth close; the day doth break
again.*

*Once set our Sunne, again it riseth ne-
ver:*

*Once close our day of life, it's night for
ever.*

In Hell there is Eternall night
but without sleep: There they sleep
not, because they slept here, where
they should have watched: there
they watch, because here they
slept in their sinnes; indeed
not long, but longer they would
if they could, yea Eternally.
But it is farre otherwise with those
that are in heaven: For a perpetuall
light shall shine forth to the Saints,
and Eternitie of time: there, is rest;
there, is pleasure after long labours
and watchings.

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sented Eternitie by the Basilisk.
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is

12 *The first Considerat.*

is there so much venime in my breast? Whence are so many fat Snakes, so many grievous and deadly sinnes? Whence is there so great an host of Lizards? whence so many filthy and lustfull cogitations? I am afraid my self at such a numerous and pestilent brood. But marvell not; we shall easily shew thee the cause thereof. A moyst and a rude place is very apt to breed Serpents. Lo then, there is a double cause, The moysture of the place, and the negligence of them that should look to it. So it is in the soul of man: If we spend all our care upon our body, handling it delicately, feeding it daintily, pampering it with feasts, & effeminating it with pleasures: it must needs be confessed that the soul the inhabitant thereof hath her dwelling in a moyst place. Adde hither slothfulnesse, and neglect of divine duties: Let no care be had at all of salvation; so the body be sound, and it goes well with it, let no regard be had what happens to the soul; Let confession of sinnes be seldome made unto God, and when

when it is, but in a negligent manner : what marvell then , if a multitude of Serpents , and poysonous vermine breed there ? But (O good Christian brother) Let the *Basilisk* enter into thy Breast , that is , the cogitation of *Eternitie* , and thou shalt presently perceive that these venomous beasts will soon vanish away. Thou confessest that thy heart doth abound with these Snakes : It is a signe therefore thou seldome thinkest upon *Eternitie*. Amend therefore , and now at length begin to think upon this with thy self, *That which delighteth is but Momentanie, but that which tormenteth is Eternall.*

In the sixth place, they have represented *Eternity* after this manner. There is a *vast den*, full of horror : round about which a *Serpent* windes it self , and in the winding bites it self by the tail . At the right hand of the den stands a *young man* of a beautifull and pleasant countenance , holding in his right hand a *Bow* and *two arrows*, and in his left hand an *Harp* : In the very entrance

14 *The first Considerat.*

trance of the den sits an *Old man* opposite , and having his eyes very intent upon his *Table-book*; according as the celestiall globe by its motion, or the young man standing by, dictates unto him, so he writes. At the left hand of the den sits a *grave matron*, gray-headed, and having her eyes alwayes busied. At the mouth of the den there are *four* stairs, each higher then other: The first is of *Iron*, the second of *Brasse*, the third of *Silver*, & the fourth of *Gold*: On these are little children running up and down and playing, and never fear the danger of falling. This is the *Picture*: The meaning is this: The *Den* signifies the incomprehensibility of *Eternitie*: The *Serpent* that twines it self about it, *Time*: The *Young man*, *God*; in whose hand is *Heaven*, *Earth*, and *Hell*. On *Earth* and in *Hell* are the *Arrows* of the Lord fastened; but in *Heaven* there is nothing but *Foy* and the sounding of the *Harp*. The *Old man* is *Fate*, or rather, That which God hath decreed from all *Eternitie*: The *Ma-*
tron,

tron, Nature. The Stairs, distinct Times & Ages: The Children running up and down the stairs, do signifie things created, especially *Man*, who is sporting in matters of Salvation, & playing and jesting in the very entrance of *Eternitie*. Alack! Alack! O mortall men, we have played too long amidst these dangers: we are very neare unto *Eternitie*, even in the very entrance of it, whilest we live: Let but death lightly touch us, and we are presently swallowed up of *Eternitie*. Death need not use any great power, or fight long against us: we are thrown down headlong in a moment, and tumble down these stairs into the Ocean of *Eternitie*. Bethink yourselves well, you that play upon these stairs, and think upon any thing rather then upon *Eternitie*; It may be to day or to morrow you may be translated from *Time* to *Eternitie*.

CHAP.

16 *The first Considerat.*

C H A P. II.

*The secret sense and meaning of
Scripture is unfolded.*

AFTER the Chapter of the *Type* and *Picture* of *Eternitie*, the holy Scripture of divine truth shall not unfailly follow. When *Nebuchadnezzar*, King of *Babylon*, had cast the three Hebrew children into the fiery furnace for refusing to obey his impious command, the flame is said to have ascended nine and fourty cubits above the furnace. A strange thing: But not without a *Mysterie*. What? Did any man accurately measure the height thereof? Did any man ascend and apply unto it a rule, to take the just measure of it? was it just nine and fourty cubits, neither more nor lesse? Why not fifty? For we use to number thus, Twenty, thirty, fourty, fifty, though the number be somewhat more or lesse. Here in this place there wants but one of fifty. Surely there is a *Mystery* in it, and some secret meaning. The number of fifty was wont to signifie the yeare of *Jubilee*.

Jubilee. But the flames in the fiery furnace of hell, although they rage both against body and soul; and infinitely exceed all the torments of this life, yet they shall never extend so farre as the yeare of grace and *Jubilee*. In hell there is no yeare of *Jubilee*, no pardon, no end of torments. Now, now is the time of *Jubilee*, not every hundred or fifty yeares, but every houre, and every moment. Now one part of an houre may obtain pardon here, which all *Eternitie* cannot hereafter. Now is the time, that in one little and short day we may have more debts forgiven us, then in the fire of Hell in all yeares and times to come hereafter

Let us adde hither an other explication of divine Scripture: When the people of God did passe over *Jordan*, the waters which came down toward the sea of the plain (which is now called the dead sea) failed, untill there was none left. *Jos. 3. 16.* And in *Ecclesiasticus* it is said, *There is that buyeth much for a little.* These two testimonies of Scripture

Eccles.
20.12.

18 *The first Considerat.*

ture *Galsfrid* joyneth together, and thereupon discourseth thus: If *Eternall bitternesse* be due unto thee, and thou mayst escape it by tasting of *Temporall*, certainly thou hast redeemed much for a little. I conceive, It is a sea indeed in which thou layest, but yet a dead sea. And how much art thou bound to give thanks unto God, who, where as thou hast deserved to be overwhelmed in the salt, roaring, and unnavigable sea, hath of his greatest mercy towards thee suffered thee rather to sayl in the dead sea, (Oh blessed change!) that so by the dead sea thou mayst passe unto the land of the living! This writer compares all the adversities of this life to the dead sea, and *Eternall punishments* to the salt, and unnavigable sea. No man can escape both. He must needs sayl in the one, or in the other. What dost thou, O man? (cries out *S. Chrysostome*) Art thou about to ascend up to heaven, and dost thou ask me whether there be any difficulties by the way? Whatsoever we do, this dead sea we must

r, and must passe over: we may, if we will,
 f Eter arrive at the haven of Tranquilli-
 o thee tie, and Eternall happinesse. The *Eccles*
 tasting word of God most high, is the foun- *15:*
 ou ha tain of wisdom, and her wayes are
 I con everlasting comandments. Through
 which this dead sea there is no other way
 ad sea into the region of the living, but
 und to the way of Gods comandments.
 where We have a most clear place of Scri-
 over pture for it: If thou wilt enter into *Matt:*
 g, and life, keep the comandments: This *19.17.*
 s great is the onely way to Eternitie. If a
 l the man shall ask a Divine of our time *Corne-*
 a, (this question, what is Eternitie? *lius a*
 by th His answer will be, It is a Circle *Lapi-*
 into the unning back into it self, whose *de.*
 r com Centre is Alwayes, and Circumse-
 his life nce No where, that is, which ne-
 all pur er shall have end. what is Eterni-
 nnavi tie? It is an Orb every way round,
 e both nd like it self, in which there is
 ne, o neither beginning nor end. what is
 ou, Eternitie? It is a wheel,
 e) And wheel that turns, a wheel that turned *Volun-*
 heaven ever: *tur, &*
 herher a wheel that turns, and will leave turn- *volue*
 e way ing never. *tur in*
 sea we what is Eternitie? It is a yeare *omne*
 must con- *volu-*
bilis
evum.

20 *The first Considerat.*

continually wheeling about, which again returns again to the same point, from whence it began, and still dur wheels about again. *what is Eternitie?* It is an ever-running fountain, whither the waters after many turnings flow back again, that the Eternitie may alwayes flow. *what is Eternitie?* It is an ever-living spring, from whence waters continually flow, either the most sweet watering of *Benediction* and blessing, or the most bitter waters of *Malediction* and cursing. *what is Eternitie?* It is a *Labyrinth* which hath innumerable turnings and windings, which always leads them round that enter in, carrying them from turning to turning, and so losing them. *what is Eternitie?* It is a pit without bound, whose turnings and revolutions are endlesse. *what is Eternitie?* It is a *Spirall Line*, but without beginning; which hath circles and windings one within another, without ending. *what is Eternitie?* It is a *Snake* bowed back unto himself orbicularly, holding the tail in the mouth, which in its end do

aga

which again begin, and never ceaseth to
 point begin. *what is Eternitie?* It is a
 duration alwayes present, it is one
 eternall day, which is not di-
 vided into that which is past, and
 that which is to come. *what is*
the Eternitie? It is an age of ages, as
 Dionysius saith, never expiring, but
 alwayes like it self, without chang-
 ing. *what is Eternitie?* It is a begin-
 ning without beginning, middle,
 or the end. It is a beginning continuing,
 never ending, alwayes beginning:
 in which the blessed alwayes be-
 come in a blessed life, and alwayes
 bound with new pleasures: in
 which the damned alwayes die, and
 after all death and struggling with
 death, alwayes begin again to die,
 but bound struggle with death. As long as
 God shall be God, so long shall the
 blessed be blessed, so long shall they
 beigne and triumph: so long shall
 the damned also fry in Hell, and
 their yelling cry, *we are tormented in*
this flame, being still to be tor-
 mented and tortured for ever.

CHAP. III.

*why the place of Eternitie is
called a Mansion.*

JOH^N, Patriarch of *Alexandria* a very devout and godly man, wach often wont to go to visit the sick, & took with him for his companion *Troilus* a Bishop, which had more care of his money, then of the sicke. The Patriarch whispered him in the eare and said, I pray thee, brother, let us help the freinds of Christ; whereupon *Troilus* like an crafty companion concealing the disease of his mind, to wit, his covetousnes, bad his servant give to the poore, all the money which at that time he had about him to buy othse things withall. Not long after it happened that he fell into a Feverish which his covetousnesse had caused, whereof the Patriarch of *Alexandria* hearing, and easily guesing at, the cause of his disease, went to visit him, and carried with him as much silver, as he had not long before given to the sick: and after a little conference had with him, he said thus

thu

thus, I did but jest with thee the
other day, when I wished thee to
bestow something to the relief of
the sick : and it was because my ser-
vant had no money about him. But
now, when I hold here in good earnest, I re-
solved to give thee the money which
thou laidst out for my sake, and I
thank thee for it. When *Troilus* saw
the money told, his fever began to
leave him, and his heat to abate,
and in every part he found himself
much better : whereupon finding
himself gather strength, he rose up
at dinner, and sat down at Table.
It was about noon tide when dinner was
ended, and the Table removed, he
went to sleep, and sweetly took his
rest, and dreamed that he saw a
very stately edifice, and in the front
a Frieze thereof over the gate, this
cause of inscription, *Mansio Aeterna & Re-*
positio Troili Episcopi : In English
signifying, *The Eternall Mansion and*
resting-place of Bishop Troilus. He
was very much delighted with this
vision. But not long after he had
another vision that troubled him.
He saw there came one with a com-
pany

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was very much delighted with this
vision. But not long after he had
another vision that troubled him.
There came one with a com-
pany

24 *The first Considerat.*

pany of workmen, and gave them a strict charge, saying, Take away that inscription, and put this in the place thereof, *Mansio Aeterna & Requies Joannis Archiepiscopi Alexandriae, empti libris triginta argenti*: In English thus, *The Eternall Mansion and Resting-place of John Archbishop of Alexandria which he bought for thirty pound*. With this vision he was very much affrighted: but he made a very good use of it. For presently, of an haughty and covetous man, he became humble and charitable, especially to such as were in need. So much did the very dream of an *Eternall Mansion* prevail with him.

But oh ye rather blessed mansions, and therefore blessed, because *Eternall*! Oh! how exceedingly doth Christ desire that we should loathe and forsake these our tabernacles, and ruinous houses, and with earnest desire make haste unto those *Eternall Mansions*! *my Fathers house*, saith he, *are many mansions*. No man is kept back from thence but by himself. T
pla

place excludes no man: for it is exceeding large. Time shuts out no man: for there is a Mansion, and that Mansion is Eternall.

A Prayer.

O Eternall, and mercifull God,
 O Eternall Truth, O true
 Love, O beloved Eternitie; So
 cure our blindnesse, that by these
 present and short sorrows we may
 be brought to know, and so escape
 the future, horrible, and Eternall
 punishments. Direct us and teach
 us so to possesse things perishing and
 Temporall, that finally we lose
 not the things which are Eternall.
 Teach us so to lament for our sinnes
 committed, that we may escape E-
 ternall punishments. Teach us so to
 behave our selves in the house of
 our pilgrimage, that we be not shut
 out of the Eternall Mansions.
 Teach us so to make our progresse
 in the way, that at length we may
 be received into our Countrey.

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The present
state of the
country



The present
state of the
country
is such
that
it is
not
possible
to
make
any
improvement
in
the
state
of
the
country
without
the
aid
of
the
government
and
the
people
of
the
country.

The perpetuall hills did bowe, His
wayes are everlasting. *Habac: 3.*



The Salamander, the Basilisk, the Phoenix
the golden ring, the fiery mountain, made
here upon earth put us in minde of ETERNITIE: but onely blessed ETERNITIE
can make us eternall in heaven

ve, His
bac: 3.



THE SECOND CONSIDERATION

upon
ETERNITIE.

*In what things Nature repre-
senteth Eternitie.*

THE Idolaters themselves
therefore have acknowledged
an *Eternitie*, such as it was,
and have described it also by cer-
tain signes: For God hath ma-
nifested it unto them, *so that they*
are without excuse. How much
dearer therefore, and in what
great esteem ought the consi-
deration thereof to be amongst all
Christians, to whom Eternitie is
better represented, and in a more
lively manner! Therefore thou art
inexcusable, O man, whosoever thou
art, that being often put in minde
of Eternitie, dost as often let it

Rom.
1.20.

Rom.
2.1.

C 2

slip

28 The second Considerat.

slip out of thy memorie. Thou hast often in thy sight and before thine eyes, *Rings and Circles, Spheres and Globes, Sunne and Moon*: If thou lookest upon any of these, they will put thee in minde of *Eternitie*. Nature her self like a good mother hath exposed them to publick view, that when we see them, or heare of them, we might be invited to meditate upon *Eternitie*.

Solinus reports that there is a stone in *Arcadia* called *Asbestos*, which being once set on fire doth continually burn: wherefore in times past they were wont in *Temples* and *sepulchres* to make lamps of it: of which *Saint Augustine* maketh mention. I adde that *Plinie, Volaterranus, Dioscorides*, and many others tell strange wonders of a certain kinde of *Line*, or *Flax*, which is called by diverse names: For some call it *Linum Asbestinum*, others *Carysium*, others *Indicum*, and others *Linum vitium*.

This is not only not consumed by fire, but also is purged and cleansed: wherefore the dead bodies of Kings heretofore,

heretofore, when they were to be put into the fire and to be burned used to be wrapped about with a Linen cloth made thereof, to keep their ashes from confusion, and to distinguish them from others. Of such Flax Nero had a Towel, which he esteemed of more price then gold and precious stones. Behold! Nature her self like a *Mistresse* and Guide leadeth thee by the hand, and pointeth thee to a thing which the fire hath no power to consume. So shall all the damned burn, but never shall burn out: They shall alwaies burn, but never be consumed: They shall seek for death in the flames, but shall not finde it. Therefore justly doth one cry out, *Oh wo In Ho-ternall, that never shall have* ^{volog. sapien.} *end! Oh end without end! Oh death more grievous then all death, Alwayes to dye and never to be quite dead! So saith divine Isaiah, Their* ^{Isai.} *fire never shall be quenched; And* ^{66.24} *the Angel in the Revelation, They* ^{Revel.} *shall desire to dye: and death shall* ^{9.6} *flee from them.*

That the Salamander for a little
C 3 time

30 *The second Considerat.*

time can endure, & live in the fire, beside *Aristotle*, *Plinie*, *Galen*, *Ælian*, *Dioscorides*, *S. Augustine* also himself beleevd. This creature is very cold, and is generated of showers: The sunne and drought are death to it: Therefore, according to *Plinie*, it endures in the flame like ice. Of the skin thereof lights are made for perpetuall burning lamps. God, who made the *Salamander* of Earth and Clay, hath of his goodnesse formed man, though of the same matter, yet of a more excellent and noble nature. He hath made him a little lower then the *Angels*. He hath assigned unto him after this life the fellowship of the same kingdome with the *Angels*. But man being in honour had no understanding, and was compared unto the beasts that perish. By his own malice he made himself such a *Salamander*, that must alwayes live, or alwayes dye in *Eternall* flames. In those fiery prisons of Hell all things are *Eternall*; but these six things especially.

Psal.
8. 1.

Psal.
49. 20.

CHAP.

CHAP. I.

*What things are Eternall
in Hell.*

THe damned himself is Eternall, 1.
and dyes not. No man can
make an end of himself, or another.
They shall seek death, and shall not find it. Yea the very desire of
death, in as much as their desire
cannot be satisfied, shall greatly in-
crease their torment.

The prison it self is Eternall: 2.
It can never fall to ruine, it can never
be broken down, it can never be
dugged through. It is barred up
with rocks and mountains: The
locks and barres are so firm and
strong, that none can get out. If
any of the damned should by Gods
permission before the day of judge-
ment come out from thence, yet
still he should carrie an Hell about
him, and never be free from tor-
ment.

The fire there is Eternall. 3.
Christ himself in *Matthew* saith as much
expressely; Depart from me ye *Matth*
curst into everlasting fire, or fire 25.4

32 The second Considerat.

Eternall. Doeſt thou heare this word, *Eternall*? The anger of the Lord doth kindle this fire, and it shall never be put out. To this bea-

Iſai. 30. 33. *breath of the Lord like a stream of*
Iſai. 66. 24. *brimstone doth kindle it, it shall*
Rev. 14. 11. *burn night and day, and shall not be*
quenched, the smoke thereof shall
ascend up for ever and ever. Eternall
puniſhment and Eternall life

Lib. 12. *De*
Wu. 6. 23. *To ſay therefore, That Eternall life*
shall be without end, and Eternall
puniſhment shall have an end, is ve-
ry absurd. Who therefore will de-
ferre his conversion?

4. As the things mentioned before are *Eternall*, ſo is the *worm*, and *Conſcience* tormented with deep

Iſai. 66. 24. *despair for the life paſt. Then*
worm shall not die: So prophesieth *Iſaiah*. The Poets of old tranſlated this out of holy writ into their fables: For what is that *Tityus* of whom *Virgil* feigneth, That a fly-ing *Vultur* every day gnaws and tears his *Liver*, which is every night

night again repaired and made up,
that every day the *Vultur* may have
more prey to gnaw upon? What
is the *Vultur*, but the *worm* we
speak of? And what is his *Liver*,
but the *Conscience* alwayes gnawen
and tormented?

To this *Eternitie* of Hell be- 5.
longeth also the *last sentence*, and
the *last decree* pronounced by
Christ the Judge, A decree (Alas!)
irrevocable, immutable, *Eternall*.
There is no *Appealing* from it; If
the sentence be once pronounced
by the mouth of this Judge, it
stands irrevocable for all *Eternitie*.
In Hell there is no redemption,
not any, no not any; but *Eternall*
desperation. The bloud of Christ
when it was newly poured out on
the mount of *Golgotha*, though of
infinite efficacie for satisfaction,
yet reached not unto the damned.
If the yoke of the Lord, saith Saint *Ber-*
Bernard, be a yoke of Repentance, ^{*nard.*}
you think that in it self it is not
sweet: But this you must know,
That it is most sweet, if it be com-
pared with that fire of which it is
said,

34 The second Considerat.

Matth. said, Depart from me ye cursed into
25.41. everlasting fire.

6. The Punishment or Pain of losse
also, as they call it, is *Eternall*,
being the privation of the sight of
God for ever, which together with
all the other torments of the dam-
ned shall never have end: because
there can be no place for satisfac-
tion. For although these torments
shall continue infinite millions of
yeares, yet there shall not one day,
no nor one houre, no nor so much
as a moment of rest and respite be
granted. There shall be vicissitude
and varietie of torments, but to
their greater pain and grief. Christ
often foretold it by *Matthew* in
plain words, *The children of the*
kingdome shall be cast out into ut-
ter darknesse; There shall be weep-
ing and gnashing of teeth: weeping,
for heat; and gnashing of teeth,
for cold. How then can man be so
forgetfull of himself and God?
How can he so degenerate into a
beast? Yearather how can he be-
come like a rock or a stone, so
senselesse, as, when he shall think

Matth.
3.12.

upon

upon the unsufferable and unutterable torments of Hell, which never shall have end, then not to feare, and tremble, and say with himself thus ? I am for certain in the way to *Eternitie*, and I know not how soon I may come to my journeys end : I sit on the stairs of *Eternitie*, and every little thrust is ready to plunge me into the bottomlesse pit. But if it seem so grievous and intolerable for a man to lye, though but for one night, on a soft feather-bed, and never sleep or close his eyes, but to sigh and grone for pain in his head, or any other member, for the toothach or for the stone : If the night seems long, and the day a great way off, and the sun to slack his coming : And yet, as I said, he lyes upon a good feather-bed, and if he will have but a little patience, he may hope to finde ease in the day, and help from the Physician : Alack ! Alack ! How intolerable shall it be, to lye night and day in the fire, for a thousand and a thousand, and again, I say, a thousand yeares !

How

34 The second Considerat.

Matth. said, Depart from me ye cursed into
25.41. everlasting fire.

6. The Punishment or Pain of losse
also, as they call it, is *Eternall*,
being the privation of the sight of
God for ever, which together with
all the other torments of the dam-
ned shall never have end: because
there can be no place for satisfac-
tion. For although these torments
shall continue infinite millions of
yeares, yet there shall not one day,
no nor one houre, no nor so much
as a moment of rest and respite be
granted. There shall be vicissitude
and varietie of torments, but to
their greater pain and grief. Christ
often foretold it by *Matthew* in
plain words, *The children of the*
kingdome shall be cast out into ut-
ter darknesse; There shall be weep-
ing and gnashing of teeth: weeping,
for heat; and gnashing of teeth,
for cold. How then can man be so
forgetfull of himself and God?
How can he so degenerate into a
beast? Yearather how can he be-
come like a rock or a stone, so
senselesse, as, when he shall think
upon

Matth.
3. 12.

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How

36 *The second Considerat.*

How intolerable shall it be, there to watch, to hunger, to thirst, to burn, to be tormented extremely in every part, and not to hope for any rest, or so much as a drop of cold water; but to be alwayes in despair, and so to fry and to be tortured for infinite millions of ages, and to be so farre from finding any end, as never to be able to hope for any end! There, saith *Thomas*, one houres punishment shall be more grievous, then an hundred yeares here in the most bitter punishment that can be. There is no rest, no consolation to the damned. *O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Remember not the sinnes of my youth, nor my transgressions. Unless thou wilt have mercy, O God, I must needs perish.*

*De
christ.
imitat.
lib. 1.
c. 24.*

*Psal.
6. 1.*

*Psal.
25. 7.*

CHAP.

CHAP. II.

Why Hell is Eternall.

Here ariseth a question which is
 worthy to be known of all
 men, *How* it can be, that God, who
 is good and mercifull, and whose
 mercie is over all his works, should
 notwithstanding punish even one
 mortall sinne, committed, it may
 be, in a moment, and in thought
 onely; *How* he should punish such
 a sinne, I say, for all *Eternitie*, and
 so punish it, that it shall deserve still
 alwayes to be punished, and though
 millions of yeares be passed, yet it
 shall never be said, This sinne hath
 been sufficiently punished, it is
 enough, he hath made satisfaction
 for the wicked thought by which
 he hath offended God.

What then? Hath God for one
 sinne, and that in thought onely,
 decreed the punishment of everlast-
 ing fire? What equalitie is there
 in this, For a *momentanie* sinne, to
 appoint an *Eternall* punishment? *Psal.*
 Why doth blessed *David* crie out? *106.1.*
O give thanks unto the Lord; for *107.1.*
he *118.1.*
136.1.

38 *The second Considerat.*

he is good, and his mercie endureth
for ever. And why doth he repea
it twentie seven times, if God be
severe? To this *S. Augustine*, *Gregorie*, *Thomas Aquinas*, and others
answer, That in every mortall sinne
the offence of its own nature is in
finite, because it is an injury against
the infinite majesty of God. Again
He that dieth guiltie of a mortall
sinne without repentance, doth as
much as if he should sinne *Eternally*
: For if he might live *Eternally*,
he would sinne *Eternally* : He hath
not lost a will to sinne, but live in
which to sinne, still being ready to
sinne, if he might live still : So he
doth not cease to sinne, but doth
cease to live. Further it is to be con-
sidered, That a damned person can
never make satisfaction, though
he should pay never so much : For
being an *Enemie*, and not in fa-
vour with God, his payment is not
worthy acceptation; seeing that he
himself is not accepted with him :
Neither indeed, to speak truly, can
he be said to pay any thing; because
he doth nothing, but suffers onely
punish.

punish
will.
more
Suppo
his ne
and f
the re
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punishment, and that against his will. We will make the matter yet more plain by a familiar example. Suppose a man should borrow of his neighbour a thousand crowns, and for the use thereof make over the rent of his house unto him for ever: It may be in twenty yeares he may thus repay the summe of money borrowed: But what then? Is he fully discharged of all the debt? Doth there remain nothing to be paid? The principall remains still as due to be paid, as if there had been nothing at all paid. For this is the nature of such lones, That although the yearely use be paid, still the principall remains entire, and due to be paid. So it is with the damned: For although they should pay never so much, yet they can never get out of debt. They are debtors still, and ever shall be. *The* ^{Isa. 1.} ^{31.} *strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.* Suetonius reports of ^{Suet.} ^{lib 3.} ^{cap. 6.} *Tiberius Cesar*, that, being petitioned unto by a certain offender to hasten

40 The second Considerat.

hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redii*, Stay Sir, You and I are not yet friends. Christ is a most just Judge, no Tyrant, no Tiberius. And yet, if one of the damned after a thousand yeares burning in Hell, should beg and intreat for a speedy death, he would answer after the same manner, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after a thousand yeares more, he should ask the same thing, he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after an hundred thousand yeares yet more, yea millions of yeares, he should ask again, again he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. The time was, I offered to be thy friend; but thou wouldest not: yea thy father; but thou wouldest not. I offered thee my grace a thousand and a thousand times; but thou reject-
edst

upon Eternitie. 41

edst it. This I knew right well,
and I held my peace and further ex-
pected fourtie, fiftie, sixtie yeares,
to see if thou wouldest change thy
minde, and course of life: But there
followed no serious or true repen-
tance. *Thou hast set at nought all* *Prov.*
my counsell, and wouldest none of *1.25.*
my reproof: Thou hast hated instru- *Psal.*
ction, and hast cast my words be- *50.17.*
binde thee. Eat therefore the fruit
of thine own wayes, and be filled
with thine own counsels. *I will* *Prov.*
laugh at thy destruction for ever: *1.26.*
neither shall my justice after infi-
nite ages give thee any answer but
this, *Nondum tecum in gratiam re-*
dii, Stay, You and I are not yet
friends. O God which art in heaven!
O linne which throwest men head-
long into hell, the hell of torments,
& into the bottomlesse pit of Eter-
nall pain! But *Righteous art thou, O* *Psal.*
Lord, & upright are thy judgements. *119.*
137. Just and right it is, that he which
would not by repentance accept of
mercy when it was offered, should
by punishment be tormented, and
have justice without mercy, for ever.

CHAP.

42 *The second Considerat.*

CHAP. III.

*Other motives to the consideration
of Eternity drawn from Nature.*

BUt I return to the school of *Nature* to consider further upon *Eternitie*. There are found *Baths* in certain mountains and rocks, whose waters in running make such a noise and murmuring that the diseased persons that resort thither for cure, if at their entrance into the *Bath* they do but imagine they heare muscicall instruments and an Harmonious consort, they have their eares so dulled with this continuall noise thereof, that the Musick which at first was sweet unto them, becomes at length, by the imagination working upon it, very loathsome, and a torment unto them : But if they imagine they heare a drum, or any other loud sounding instrument, they at length grow almost mad with the noise thereof daily molesting and troubling them. From hence also we are led, as it were by the hand, to the consideration of *Eternitie*. The

weep.

sweeping and wailing, yelling and crying which is heard at the first entrance of Hells mouth under those infernall mountains shall never cease, but shall torment the damned without end, and be no whit mitigated by time and long-sufferance. But on the contrarie, the blessed in heaven shall without wearinesse heare the *Thrice Holy* sung, *Holy, holy, holy*; yea and the more they heare it, the more they shall be delighted with the sound thereof. Christ in his conference with the woman of *Samarita* makes often mention of *Eternitie*, and life everlasting. *Whosoever drink-* ^{John 4.14.}
eth of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water, springing up unto everlasting life. I would we did thirst with the woman of *Samarita* after those waters, & earnestly pray for them! *O Lord, give* ^{John 4.15.}
me of this water, that I thirst not. Give me, O Christ, though but a drop of this water, that is, some thirst and desire after *Eternall* life.

In

44 *The second Considerat.*

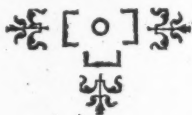
In the yeare, after the Nativities,
of our Lord, fourescore and oncul
(as *Suetonius*, *Dion*, and *Plinia* othe
Secundus tell at large) on the fir The
day of *November*, about seveno the
theclock, at the Mountain *Vesumou*
vius in Campania there was a ver
horrible eruption of fire, befor give
which there went an unusua of t
drought, and grievous earthquakes bod
There was also heard noise unde bur
earth, as if it had been thunder: The Co
sea roared and made a noise ; the Ter
Heaven thundred as if mountain See
had in conflict met together ; great Na
stones were seen to fall ; the air the
was filled with smoke and fire mix the
together ; the Sunne did hide his ete
head. Whereupon it was thought
by many that the world was almost car
at an end , and that the last day pri
was come wherein all should be wo
consumed with fire : For there was gn
such abundance of ashes scattered sca
up and down over land and sea, mo
and in the aire, that there was much the
hurt done amongst men and cat is
tell, and in the fields, that fish and Te
fowl were destroyed, that two ci th
ties,

lativities, the name of the one was *Her-*
nd oculanum, and the name of the
Plinius other *Pompeii*, were utterly ruined.
 These and such other *Caverns* in
 the first the earth with *Precipices*, and fiery
 even of *Vesuvius* mountains alwayes flaming, but ne-
 ver was a ever going out, are lively examples
 before given us by God, to put us in minde
 of the fire of Hell, in which the
 quakes bodies of the cursed shall be alwayes
 under burning but never be burnt out.
 Concerning this you may reade
 ; the *Tertullian*, *Minutius*, and *Pacian* *Tertul.*
 contain See, O man, how providently even *Apoc.*
 great Nature her self doeth go before *c. 48.*
 the air thee, and as it were leade thee by *Minut.*
 mixe the hand to the contemplation of *in O. A.*
 de his *Pacian*
 brought *De Pa-*
 most *nitent.*
 t day *& con-*
 ld be *fess.*
 e was
 tered
 sea,
 much
 cat-
 and
 o ci-
 ties,

To conclude, This *Time* of ours
 carryeth with it some signe and
 print of *Eternitie*. Nature fain
 would haue us learn the thing si-
 gnified by the signe, and take a
 scantling of *Eternitie* by the little
 module and measure of time. It is
 the saying of S. *Augustine*, This *In Sent.*
 is the difference between things *sent.*
Temporall and *Eternall*: We love *270.*
 things *Temporall* more before we
 have

46 *The second Consider. &c.*

have them, and esteem them not
so much when we have them : For
the soul cannot be satisfied but
with true and secure *Eternitie*, and
joy which is *Eternall* and incor-
ruptible. But things *Eternall*, when
they are actually possessed, are much
more loved, then before when they
were onely desired, and hoped for.
For neither could *Faith* beleieve
nor *Hope* expect, so much as *Cha-
ritie* and *Love* shall finde, when
once we shall be admitted to pos-
session. Why then doth not earth
seem vile in our eyes, especially
when we must ere long forsake it.
And why do we not with ardent
desire lift up our eyes to Heave
where we shall inherit a kingdome
and that *Eternall*?



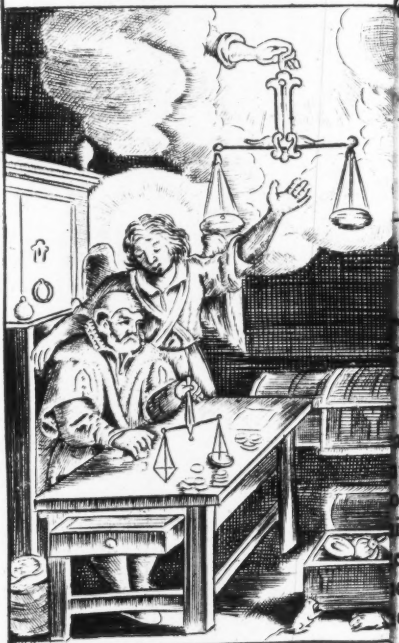
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&c.

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4
Thou art weighed in the balance
and art found wanting. Dan: 5.24



That man regardeth not ETERNITY,
who weigheth his money more
accurately then his life

balance

an: 5.1



THE THIRD
CONSIDERATION
upon
ETERNITIE.

herein the old Romanes principally
placed their Eternitie.

DLinus secundus thought those ^{Epist.}
men happy, which either did ^{2. ad}
^{Tacit.} things worthy to be wrote,
wrote things worthy to be
ad; but those men of all most
happy, which could do both.
the Romanes thought they
might three manner of wayes
eternize their fame, and transmit
their names unto posterity. First
they wrote many excellent things;
many excellent indeed, but not
ETERNITY, not all chaste, not all holy:
more they committed to writing their
own blemishes, their dishonest
deeds, and filthy lusts; But this was

no

48 *The third Considerat.*

no honest or Kings highway to
Eternitie. How many books ha
 dyed before their Authours, and a
 cording to *Plato*, haue been li
 unto the Gardens of *Adonis*,
 soon dead as sprung up! Th
 pleased not long which quick
 pleased. But suppose the books
 all the *Romanes* should out-l
 time, and be alwayes extant, a
 exposed to publick view, yet th
 should not be able to give life un
 their Authours ..

Again, the *Romanes* did not on
 ly write, but also did many bra
 works worthy to be recorded
 the pennes of eloquent and learn
 men, and these works were of d
 vers kindes. They sought *Eternitie*
 in many things, but found it
 nothing, as we are taught to b
 leeve. They were great (we
 not deny it) in civill and warlike
 affairs, at home and abroad: adm
 rable for their skill in Arts and
 Sciences: Magnificent and profus
 in setting forth shewes, and bestow
 ing gifts: wonderfull even to affe
 nishment for stately buildinge

Tombes

way Tombes, Vaults, Monuments, and Statues; as you may guesse by these few particulars which I will briefly run over. *Augustus*, in his own name, and at his own proper charges, set forth Playes and Games foure and twentie times, and at the charge of the common Treasury three and twentie times: And never a one of those cost him under two Millions and five hundred thousand Crownes; and this so great a summe of money, I say, was all laid out upon one shew. The very meanest and cheapest that ever *Augustus* set forth, came to a Million, two hundred and fifty thousand Crowns.

Nero gilded over the whole Theatre, the Ornaments of the Tying house and comicall implements he made all of gold; to these you may adde square pieces of wood or wooden Lots scattered amongst the people, which had for their inscriptions, whole houses, fields, grounds, farms, slaves, servants, beasts, great summes of silver, and many times jewels a great number:

D

To

50 *The third Considerat.*

To whosoever lot fell any one of these, he presently received according to the inscription.

The same *Nero* for a Donative to a common souldier commanded to be told, two hundred and fifty thousand crowns.

Agrippina Nero's mother caused the like summe of money to be laid upon a Table, thereby secretly reprehending, and labouring to restrain her sonnes profusenesse. Whereupon *Nero* perceiving that he was toucht, commanded another summe to be added as great as the former, and said thus, *Nesciebam me tam parum dedisse, I forgot myself in giving so little.*

The same *Nero* entertained at *Rome* for nine moneths together King *Teridates*, and was every day at cost for him twenty thousand Crowns, which came in nine moneths to five Millions and fourty thousand Crowns. And at his departure, he gave him for a *Viaticum*, or to spend by the way, two Millions and an half. What should I tell you of their stately and magnificent buildings?

Calig.

Caligula the Emperour made a bridge over an Arm of the sea, three miles long.

There were Temples in Rome foure hundred twenty foure, most of them very magnificent.

Domitian spent upon the sole gilding of the Capitol seven Millions.

On the stairs of the *Amphitheatre* which were made all of stone, there might sit very conveniently fourescore and seven thousand Spectatours; above, there might stand round about twelve thousand; in all fourescore and nineteen thousand.

Beside many others, there were twelve publike Baths made by the Emperours, where men might bathe *gratis*.

In the hot Baths of *Antoninus* there were of polished stone one thousand and six hundred seats, & there might so many men bathe themselves very conveniently.

In the Bath of *Hetruscus*, as *Plinie* saith, all was of silver, The passages for the water, the lips of

52 *The third Considerat.*

the Bath, and the very floore it self,
But I passe to other things.

At *Rome* there were almost as
many statues as men, of no worse
matter then silver and gold, beside
infinite others of Brasse, Marble,
and Ivorie.

Domitian had one of Gold in
the Capitol, of an hundred pound
weight.

Commodus and *Claudius* had also
so statues of Gold, each of them be-
ing of a thousand pound weight.
Claudius had also in the place at
Rome called *Rostra* another of sil-
ver. Hereupon there was a cer-
tain Officer appointed, who was
called the Count of *Rome*, on
whom there attended a great ma-
ny souldiers continually, to guard
and look to the great number of
statues.

The way which is called *Appia*
will exercise a nimble footman
five dayes in running it over. It
reacheth in length from *Rome* to
Capua; So broad, that two coaches
may meet, and never trouble one
another; so solid and firm, as it

it were all of one stone, in no place loose or broken up. There were also more wayes like unto this. It is incredible what good Authours do write of their Conduits and Aqueducts.

Claudius the Emperour bestowed about one, seven Millions of Gold, and an half, and there were maintained six hundred men with the onely keeping and looking to the waters. These were great works indeed, but the Authours thereof in part deserved reprehension for their immoderate profusenesse. There was at *Rome* one thing that surpassed their state-ly buildings, but as for name, to say no worse, and to spare your eares, dishonourable and not fit to be named. They had certain vaults under earth built with arches, you may call them the sinks of the City (they called them *Cloacas*) running with water to carry away all the filth out of the City. Of these there were so many, so large, and so long, that you may well reckon them amongst the wonders of the world.

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world. I need not instance in any more : these which I have named are sufficient. He that is any thing conversant in Histories, or hath heard of the great power & wealth of the *Romanes* in former ages, will easily beleieve my relation : if he will not beleieve me, let him beleieve the testimonie of *Suetonius*, *Dion Cassius*, *Plinie*, *Livie*, and others that have wrote of the *Romane* monuments.

These things which I have reckoned up are very laudable in themselves. But they governed their common-wealth so prudently, that in warre for the most part they were unconquerable, for Arts and Sciences excellent, for vertue illustrious ; in so much that *Cyneas* an Ambassadour sent from *Pyrhus*, a very eloquent and intelligent man, when he had all in vain solicited the City to make a league with his Lord and Master, which league could not stand with the honour of the *Romanes*, upon his return told the king, That he thought the *Citie* to be a *Temple* ;
and

and all the *Senatours*, *Kings*. Here-
in the *Romanes* were highly to be
commended. But in this they were
much overseen, (though other-
wise very prudent men) in pla-
cing their *Eternitie* in such things,
as neither could give unto them,
nor had in themselves *Eternitie*.
If the *Romanes* had made choise
of Saint *Augustine* for their guide
in the way to *Eternitie*, he would
have shewed them a more certain
and readier way. For what saith
he? *we do not account those Em-*
perours happy which have reigned
long, or which have often trium-
phed as Conquerours over their
enemies, or which have treasured
up much wealth. These things of-
ten happen to those that have no
right or title to the kingdome which
is Eternall. Who then in Saint *An-*
gustines opinion are to be accoun-
ted truely happy? Hearken O ye
Emperours, O ye Kings and Prin-
ces: You shall in Saint *Augustines*
sense obtain true and *Eternall* hap-
pinesse by the observation of these
Rules following.

56 *The third Considerat.*

1. First, the Rule of *Justice*. By the ruling justly, and hating the very vizard, and painted face of Injustice.
2. Secondly, the Rule of *Modestie*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but by remembering yourselves to be but men.
3. Thirdly, the Rule of the *Fear and Love of God*. By propagating by all means the true worship of God ; by subjecting all humane power to his divine Majestie ; by serving him in *fear and love*.
4. Fourthly, the *Desire of Heaven*. By setting your love and affection upon the Kingdome which is *Eternall*, where one shall not envie anothers power.
5. Fifthly, the Rule of *Facilitie*, and readinesse to forgive. By being swift to forgive, and slow to punish, but when the glory of God and the necessity of the Commonwealth calls for it.
6. Sixthly, *Mercy and Liberalitie*. By tempering the severitie of the lawes by the oyl of mercy, and the

the sweet odour of beneficencie.

Seventhly, *Continencie*. By not giving the reins to *Luxurie*, but by bridling your appetites, and concupiscences; and the more libertie you have, the lesse abusing it unto licentiousnesse.

Eighthly, *Moderation of Passions*. By choosing rather to get the conquest over evill Passions, then by domineering over Nations.

Ninthly, the study of *Humilitie*, and *Prayer*. By doing all these, not for vain glory, but for the glory of God, and the attainment of *Eternall felicitie*: And again, by never neglecting that most noble sacrifice of *Humilitie*, and *Prayer*.

These Rules or Lawes hath Saint *Augustine* fixed upon the double gates of the world, for a Glasse fit for Princes to look into. But, O ye *Romanes*, how farre have ye gone astray from the way that leadeth unto the Gates whereon these lawes are fixed! Not to speak of other things, You have in stead of one & the onely true God brought in innumerable others, to worship

58 *The third Considerat.*

them which are no Gods. For *Rome* seemed to make it a great matter of Religion, To refuse no falſitie; and when ſhe ruled almoſt over all nations, To ſerve and follow the errors of all nations.

But to let theſe things paſſe alſo, How vain and ridiculous a thing is it for them, to leave behinde them all their *Eternitie* in Parchments and Papers, in Marble and other ſtone, in Theatres, and Pyramides, in Monuments and Tombes! What is now become of their *Eternitie* which was ſometime carved in ſtone? The ſame hath hapned unto *Rome*, which alſo befell *Jeruſalem*. The Diſciples pointing at the buildings of the Temple at *Jeruſalem*, ſaid unto our Saviour

Mark
13.1. *Chriſt, Maſter, ſee what manner of ſtones, and what buildings are here. Whereupon Chriſt answered,*

Matth.
24.2. *and ſaid, See ye all theſe buildings? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down. So there is nothing Eternal in this world. And where is now*

old

old Rome? If this question be demanded; the answer may be this, *Here it was.* Where are they that built it? *They are dead and gone.* There is not so much as their ashes left of them. And ere long we must all go the same way, become like a shadow, return unto dust, and be resolved into nothing. Oh the poore and mean condition of mortall men, even at the greatest! Oh the instabilitie and frailty of the strongest men, even in the prime of all their strength! For what is now become of all those things, or where are they? *They are quite vanished away:* where is their money, which they heaped up beyond belief? *'Tis scattered abroad.* Where are their stately and lofty buildings? *They are not to be seen.* Such are all things else, though to us they seem never so great, nothing else but a meer shadow and a dream, if they be compared with *Eternitie*, and those things which are *Eternall*. The foundation on which the whole fabrick of vanishing glory is set up, is too weak,
and

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them which are no Gods. For *Rome* seemed to make it a great matter of Religion, To refuse no falſitie; and when ſhe ruled almoſt over all nations, To ſerve and follow the errors of all nations.

But to let theſe things paſſe alſo, How vain and ridiculous a thing is it for them, to leave behinde them all their *Eternitie* in Parchments and Papers, in Marble and other ſtone, in Theatres, and Pyramides, in Monuments and Tombes! What is now become of their *Eternitie* which was ſometime carved in ſtone? The ſame hath hapned unto *Rome*, which alſo befell *Jeruſalem*. The Diſciples pointing at the buildings of the Temple at *Jeruſalem*, ſaid unto our Saviour

Mark
13.1.

Matth.
24.2.

Christ, Maſter, ſee what manner of ſtones, and what buildings are here. Whereupon Chriſt answered, and ſaid, See ye all theſe buildings? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down. So there is nothing Eternal in this world. And where is now

old

old Rome? If this question be demanded; the answer may be this, *Here it was.* Where are they that built it? *They are dead and gone.* There is not so much as their ashes left of them. And ere long we must all go the same way, become like a shadow, return unto dust, and be resolved into nothing. Oh the poore and mean condition of mortall men, even at the greatest! Oh the instabilitie and frailty of the strongest men, even in the prime of all their strength! For what is now become of all those things, or where are they? *They are quite vanished away:* where is their money, which they heaped up beyond belief? *'Tis scattered abroad.* Where are their stately and lofty buildings? *They are not to be seen.* Such are all things else, though to us they seem never so great, nothing else but a meer shadow and a dream, if they be compared with *Eternitie*, and those things which are *Eternall*. The foundation on which the whole fabrick of vanishing glory is set up, is too weak,
and

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and mouldring, made but of clay, Stone and marble cannot be engraven with Characters & inscriptions of *Eternitie*. Well saith *Lactantius*, *The works of mortall men are mortall*. That there was a *Babylon*, a *Troy*, a *Carthage*, and a *Rome*, we beleeve: But if we will beleeve no more then we see, there be scarce any reliques or ruinous parts of them remaining, to perswade us that there were such Cities. So the seven wonders of the world, so *Neroes* golden palace, *Dioclesian's* Hot Baths, *Antoninus* his Baths, *Severus* his *Septizonium*, *Julius* his *Colossus*, *Pompey's* Amphitheatre, have no foot-step or print of them remaining, no, scarce upon record, or registred in books. And how far have all these come short of *Eternitie*.

CHAP.

CHAP. I.

*How farre the Romanes have
gone astray from the true
way of Eternitie.*

AT *Nazareth*, in a certain con-
clave called by the name of the
blessed Virgin, there is in one place
mention made of a kingdome, Of
which kingdome there shall be no ^{Luke} end. ^{1.33.} Such was not the kingdome of
Solomon: for that lasted but foure
hundred yeares, even to the Cap-
tivity of *Babylon*. Such was not the
kingdome of the *Romanes*, neither
of the *Persians*, nor yet of the
Grecians. For where are now those
kingdomes, in former times most
flourishing? where are thole most
ancient Monarchies? How great
was Nebuchadnezzar in *Chaldea*
and *Syria*, and after him Belshaz-
zar? From them the Sceptre was
translated unto the *Medes* and
Persians, to *Cyrus* and *Darius*. Nei-
ther continued it there long. From
thence, it was translated into
Greece, to Alexander surnamed
the Great, King of *Macedon*, for a
long

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long time most victorious and fortunate: But as warlike valour decayed, so fortune failed. And so the Sceptre was translated into *Italie* to *Julius Cesar*, and *Ottavius Augustus*. What is become of all these Kings? where are they? But thou, O Christian man, seek that Kingdome, of which Kingdome there shall be no end. *Numantia*, *Athens*, *Carthage*, and *Sparta*, all are come to an end: They are utterly perished. But as for the kingdome which is above, Of that there shall be no end. The king that ruleth there is *Eternall*, and those that live in that kingdome are *Eternall*. The Lord shall reigne for ever and ever.

Exod.
15.18.

Origen.

On which words saith Origen, Dost thou think that the Lord shall reigne for ever and ever? Yea he shall reigne for ever and ever, and beyond that too. Say what thou canst, thou shalt still come short of the duration of his kingdome: The Prophet will still adde something: as for example, after *For ever*, yet more, and ever or, *Beyond that too.*

Isidore.

And yet, saith *Isidore*, though this king-

king
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kingdome be *Eternall*, though infinite, though every way blessed, though it be promised to us. Not a word of that. For what man is there of a thousand that spends the least part of a day in meditating upon that? that ever once makes mention of that? that ever instructs his wife, his children, and his servants concerning that? We prattle much of all other things; but as for heaven, there is scarce any mention made of that, or if there be, surely it is very rare. In setting forth the commendation of his own countrey, every man is a nimble-tongued Oratour: But as for that which is our true Countrey indeed, we blush and are almost ashamed, being too modest in commending that. For it is come to passe in these dayes by the disuse of holy conference, that men think themselves not witty or facete enough, unlesse they speak idle and unprofitable words, and make foolish jests: nay that is not all, unlesse their cheeks swell, and their lips run over with filthy and unfavourie speeches. Oh! this is
to

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to goe astray quite out of the way. *what*
 But let our hearts and mouthes be *many*
 filled with the praise and desire of *alone*
 things *Eternall*; let our thoughts *and*
 and words alwayes run after them. *take*
 we have no other way to true glory. *on.*
 but this; and there is no true glory. *Tem*
 but that which is *Eternall*. *upon*

The chief Priests and the Pharisees amongst the Jews, to overthrow Christs power (as they thought) and to eternize their politick Government, assembled themselves together in counsell: and by their foolish wisdome (as it proved) made decrees to their own hurt. *And*

August. Elegantly speaketh Saint *Augustine* of them, consulting and deliberating together in full Court; The chief Priests, saith he, and the Pharisees took counsell together, what they should do for their own good, and yet they said not, *Let us beleeve.* The wicked and ungodly men sought more how to hurt and to destroy, then how to provide for their own security, that they might be saved. And yet they were in fear and in counsell: For they said,

what

what do we? For this man doth ^{John} many miracles. If we let him thus ^{11.47.} alone, all men will beleve on him, ^{48.} and the Romanes shall come, and take away both our place and nation. They were afraid to lose things Temporall, and never thought upon the life which is Eternall: And so they lost both. Such is the vanity, and affected mockerie of our foolish cogitations. What are we? And what is all that we call ours? To day we flourish like a flower, we are well spoken of, we please, and are in favour with men: But (alas!) To morrow our flower will fade, we shall be ill spoken of, and out of favour with God and man: man, whom hitherto we pleased; and God, whom we never studied for to please. We neglect heaven, and keep not earth: We get not the favour of God, and lose the worlds favour. And so we are most deplorately miserable, and destitute on both sides. If death would but spare those that are the happy ones of this world, it may be they might finde here some

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Some glory ; some I say, such as this is ; For there is none true but that which is in heaven, and *Eternall*. But (alas !) Death spares no man ; he sees in the dark, and is not seen ; and he watches his time when he may see upon us, when we think not of him. What shall become of us, if he come, whither will he carry us, if here we have lived wickedly ? To the barre of Christs judgement, and from thence to the pit of Hell : And from thence there is no redemption. Nobility from thence sets no man free ; Power delivers no man. The applause of men formerly given, yeelds there no comfort. Let us here seek the favour of God and his glory : That is the true glory, which is got by the shunning of vain glory : And there is no true glory, but that which is *Eternall*.

Prov.
3.13.

Solomon in the *Proverbs* describeth *wisedome* like a Queen attended by two waiting maids, *Eternitie*, and *Glory*, the first on the right hand, the second on the left. *Glorie* is nothing worth, if there be not joyned with it *Eternitie* ;

that

that which all we Christians do ex-
 pect. For here we have no continu- Heb. 13.14.
 ing Citie, but we seek one to come, 2 Cor. 5. 1.
 Eternall in the heavens. The righ- Psal. 112.6.
 teous shall be in everlasting re-
 membrance. To give an almes to
 a poore man, to moderate a gree-
 dy appetite, to resist the enemie
 of chastitie; These are works that
 require not much pains, or time
 for the doing: And yet the re-
 membrance of these together with
 their reward shall be Eternall.
 What a small thing was it that
 Marie Magdalene bestowed upon
 our Saviours feet! How quickly
 had she done it! And yet it is made
 known throughout the whole Matth. 26.13.
 world. Some others, it may be,
 would have admired other things
 in her, her cherrie cheeks, her
 comely countenance, the pleasant
 flower of her youth, her rare grace,
 her great riches, her affabilitie and
 courtesie and such like. These were
 not the things which Christ com-
 mended in her; but it was the office
 which she performed unto his feet.
 The thing it self was not great:
 And

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And yet it was a means to procure for her *Eternall* glory, and a never-dying name. *It shall be preached throughout the whole world.* This is the testimonie of Christ. This work of hers was not engraven in marble, nor cast in brasse, nor promulged in the market place, nor proclaimed with a Drum and a Trumpet: And yet it hath continued for a memoriall of her to this day, and so shall for ever, and *It shall be preached throughout the whole world.* If you consider the *action* it self; *Judas Iscariot* the covetous Pursebearer found fault with it; *Simon* the swelling and proud Pharisee condemned it: If the *matter*; it was but an Ointment, at the most not worth above thirty small pieces of gold: If the *place*; it was private: If the *witnesses* present; they were but few: If the *person*; she was a woman, and one infamous: And yet for all these, *It shall be preached throughout the whole world.* How many Emperours have advanced their colours, displayed their

o pro their victorious and triumphant
 and Eagles, and set up their standards
 in their enemies Camp ! How
 many warlike Captains have led
 popular Armies, and commanded
 them worthily ! How many pro-
 vident Governours have ruled their
 people very wisely ! How many
 Kings have erected rare monu-
 ments, and statues, and built Ca-
 stles and Cities ! How many learn-
 ed men have wasted their brains
 in new inventions, and have like
 chymicks distilled them into Re-
 ceivers of Paper ! And to what
 end all this ? To keep their names
 in continuall remembrance, and to
 be recorded amongst worthy and
 memorable men. And yet not-
 withstanding they lodge in the bed
 of silence, and lie buried in the
 grave of oblivion. But one good
 work that the righteous doth, shall
 be had in everlasting remem-
 brance : Time and envie shall never
 deface and conceale it : The wisest
 men, Captains, Prelates, and Kings
 themselves shall with reverence
 reade and heare it. *It shall be
 preached*

68 *The third Considerat.*

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 ed reade and heare it. *It shall be*
 cir *preached*

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preached throughout the whole world.

The onely way then to immortalitye and true Eternitie is, To live well & so to die well. Go to now ye Romanes, If ye will seek Eternitie in statues and marble monuments: but you shall never finde it there. I for my part will with rather with S. Hierom in the life of Paul the Eremite; Oh remember, saith he, Hierom a sinner, who, if God had given him the choice, would have preferred the poore cloak of Paul with his good works, before the scarlet robes of kings with their kingdomes. Let us Christians here whilest we have time make over our riches, for fear lest we lose them, let us send them before us into another world: Heaven stands open ready to receive them. We need not doubt of the safe carriage, the carriers are very faithfull and trusty; but they are the poore and needy of this world. We make over unto them here by way of exchange a few things of little value, being to receive in heaven an exceeding

2 Cor.

4. 17.

feeding Eternall weight of glory.
For so hath Christ promised upon
the performance of his precept. *1 Luke*
say unto you, Make to your selves *16.9.*
friends of the Mammon of unright-
eousnesse, that when ye fail, they
may receive you into everlasting
habitations. But let us passe from
the Romanes unto others.



CHAP. II.

A better way then the former
which the Romanes follow-
ed, to Eternitie.

Darius the king of the Per-
sians, most notable for his
laughter, had in his Armie
ten thousand Persians, which he
therefore called immortall (as *Cæ-*
lus Rhodiginus interprets it) not
because he thought they should ne-
ver die (For where are there any
such?) but because as any of the
number was diminished by sword
or sicknes, it was presently made up;
so

Cal.
Rhodi-
gin lib.
8. cap.
2. &
lib. 25.
cap. 1.

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so that still there was neither more
nor lesse then ten thousand. Then
Darius framed unto himself
kinde of immortalitie and *Eterni-
tie*: But (alas!) it was a very short
one ; For within a little space
and all his armie utterly perished.
Dan. *The Presidents and Princes assem-*
6.6. *bled together unto Darius, and said*
thus unto him, King Darius, live
for ever. Alas, how vain was the
wish, and how short this Eternitie.
We live but seventy or eighty
yeares at the most : We are but
a dream, if we think to live here
for ever. Not without cause there-
fore *Xerxes* (when for the con-
quering and subjugating *Greece* (*Herodotus* reports) he carried with
him out of *Asia* two great armies
both by sea and land, in number
three and twenty hundred thou-
sand, seventeen thousand, and
hundred, beside others that attend-
ed upon souldiers) upon a day
king his prospect from a Mount-
tain, and beholding his souldiers
fell a weeping : And being asked
the reason why, He said it was, be-
cause

cause after a matter of fiftie or sixty
yeares, of so many hundred thou-
sand men so select and strong, scarce
one should be found alive.

We may dream, and feigne unto
ourselves I know not what *Eter-*
nities: But in the mean time we
must needs die, and are as water ^{2 Sam.}
spilt upon the ground. ^{14. 14.}

Another and better type of *Eter-*
nitie was found out at *Constantino-*
ple, in the yeare of our Lord 459.
The Church of *Constantinople*, in
the time when *Gennadius* was Bi-
shop, was augmented by a new and
noble foundation of a Monasterie
of *Acæmets* dedicated to Saint
John Baptist. These *Acæmets* were
so called for not sleeping, because
they were never all at once to sleep,
but still to be exercised in their
course night and day in singing
praises unto God. These *Acæmets*
were divided after this manner in-
to three companies, so that when
the first company had made an
end of singing divine praises, the
second should begin; and when
the second had made an end, the

E third

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so that still there was neither more nor lesse then ten thousand. Then *Darius* framed unto himselfe kinde of immortalitie and *Eternitie*: But (alas!) it was a very short one; For within a little space and all his armie utterly perished.

Dan.
6.6. *The Presidents and Princes assembled together unto Darius, and said thus unto him, King Darius, live for ever. Alas, how vain was the wish, and how short this Eternitie.*

We live but seventy or eighty yeares at the most: We are but a dream, if we think to live here for ever. Not without cause therefore *Xerxes* (when for the conquering and subjugating *Greece* (*Herodotus* reports) he carried with him out of *Asia* two great armies both by sea and land, in number three and twenty hundred thousand, seventeen thousand, and five hundred, beside others that attended upon souldiers) upon a day taking his prospect from a Mountaine, and beholding his souldiers fell a weeping: And being asked the reason why, He said it was, be

cause after a matter of fiftie or sixty
 yeares, of so many hundred thou-
 sand men so select and strong, scarce
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 ourselves I know not what *Eter-*
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 to three companies, so that when
 the first company had made an
 end of singing divine praises, the
 second should begin; and when
 the second had made an end, the

E

third

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third should begin. By means of this godly institution the citie had in some sort heaven within it self alwayes sounding with the praise of God; or at least a type or representation of the *Eternitie* in heaven, where God shall be praised for all *Eternitie*, with great delight and cheerfulness, and without all weariness. Therefore had the *Psalmist* good cause to cry out. *Blessed are they which dwell in thy House, they will still be praising thee.* Then shall all the blessed say as *Peter* did upon the mountain, *It is good for us to be here.* For, as *Saint Bernard* speaketh, *Eternitie* is true riches without measure: but he addes this with all, It is not found unless it be sought with perseverance. But how shall we so seek that we may obtain it? Heare what the good Father saith: By *povertie*, by *meeknesse* and by *teares*, there is renewed in the soul the stamp and image of *Eternitie* which comprehendeth all times. First, *povertie* is the way to *Eternitie*. *Blessed*

Psal.
84.4.

Math.
17.4.
Bern.
Ser. 2.
de Om.
ss.

Blessed are the poore in spirit : for theirs is the kingdome of heaven. ^{Math. 5. 3.}

Where poore men are despised and forsaken, there is the heart and the money locked up together in the chest : Where money is expended according to the rules of *Avarice*, there is no affect or love of povertie, there is no desire or love of *Eternitie*. Secondly, *meeknesse* : By *meeknesse* we make our selves secure of things present, and have an assurance of things to come. *Blessed are the meeke : for they shall inherit the earth.* ^{Math. 5. 5.} If any man ask, What shall we say of him that is void of *meeknesse* and *patience*, that can scarce at any time speak a milde word ? What gains he by his implacable impatience ? What doth it profit him to rage and fret with indignation, to make outcries and tumults, to shew his will to do mischief, though he cannot effect what he would ; or, to conclude, to salute no man civilly, as if he were an enemy to all humanitie and affabilitie ? What shall we say of such

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a man? If there be any such, he is sure to suffer losse of goods or good name, or both: for, the riches which he hath, he possesseth not, but keeps them like a dog, whose propriety is to bark at a man, to fling upon him, and to bite him: And for his good name, if he have any, he shall not augment it by the title of impatience: and as for Heaven, he loseth that before he hath taken possession of it. Thirdly, **Teares.** For, by weeping and mourning we redeem the time past, we recover what we prodigally spent by sinning. But this mourning and sorrow must not last for an houre onely, or for a day: for this is nothing else, but to do as he did, who at his mothers death put on mourning clothes, forced for the present a few teares, and so went along after the biere, and left her not till he saw her buried; but the same day, or the next day after wiped away all teares from his eyes, changed his weeping into laughing, cast off his mourning clothes and

and put on colours. This is not to
 mourn in good earnest, to make an
 end of mourning so suddenly. But
 this we do (alas!) too often. To
 day we make publike confession
 of our sinnes to God, and heare
 absolution; we repent us of our
 sinnes, and receive the holy Com-
 munion: and within a day after
 we sinne again with delight, and
 without fear, and oftentimes more
 grievously then before. We detest
 for the present the wicked course of
our life past; and we return a-
 gain to the same passe. We forswear
the sinnes which we formerly com-
mitted; and again the same day
 we commit the same. So with
 the same tongue we proclaime
 Christ innocent, and crucifie him
 afresh, as if we were the true bro-
 thers of Pontius Pilate, who
 with one and the same mouth did
 both absolve him and condemne
 him, confessing that he found
no cause of death in him, and
 yet adjudging him to be cruci-
 fied. We are very fickle and in-
 constant, but in nothing more con-
 stant

Luke
23.22,

24.

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stant then in the repetition of a vicious course of life. Alas ! alas ! we carry too much of the *Moon*, that is, inconstancie in our breast. Sometimes we are so zealous, and so holy, that we will not admit of a cheerfull countenance, for fear lest it should hinder our sanctitie and devotion: we look demurely, casting our eyes down to the ground, and knit the brows as being angry with our selves, when we finde in our selves the least remissenesse or coldnesse in holy duties: But this sanctitie and devotion doth never continue long . After a while we begin to hate even pietie it self, and the stream being turned, we turn again to our former riot and intemperance: and we are as ready to dissolve the knot of friendship made betwixt God and us, as at the first we were unwilling to have it knit. At length *Pietie* attended with *sorrow* and *repentance* presents herself again unto us, and puts to flight lasciviousnesse , untill the time comes that we begin to re-
pent

pent us of our repentance. So we
seldome continue long in any ho-
nest and godly course, for it seems
unto us too laborious: and at eve-
ry light beck we row down the
stream of our former uncleannesse.
Such is the inconstancie of our
life, that it presents unto our
mindes all sorts of pleasures and
vices. We make an outward shew
of adoring vertue: but in heart
and minde we fall down and wor-
ship vice, a most laborious kinde
of service: This is not the way
unto *Eternitie*, unlessse it be of pu-
nishment and torments which shall
have no end.

Let us single out one Christian
man of many, and such a one es-
pecially as is most addicted to his
pleasure; let us carrie him along
with us to the mouth of a furnace
red hot and flaming; and then let
us begin to question him after this
manner; How much pleasure
wouldst thou ask, to continue
burning in this furnace for one
day? He will answer to this un-
doubtedly, I would not be tor-

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mented in these flames for one day to gain the whole world, and all the pleasures in the world. But let us propound another condition unto him, What reward wouldst thou ask, to endure this fire onely for half a day? Propound what reward you will, there is nothing so delicate, so precious, so deare unto me, which I would be willing to buy at so deare a price, as these torments. But to trie oncemore, What reward and pleasure wouldst thou ask, to go into this furnace, and to stay there but one houre? His answer certainly will be this, Let the most covetous and impudent man in the world ask what he can, that is not to be compared with the unutterable and unsufferable scorchings and torments of this fire, though they should last but for one houre. If these answers be good and agreeable to right reason, How comes it to passe, O GOD, that for a little gain, and that but vile, for deceitfull honour, and that fugitive, for filthy pleasure, and that not long,

long, so many men so little regard *Eternall* punishment in Hell fire? We cannot be perswaded with any reward, no though it be to gain a whole world, to stay but for one houre in fire *Temporall*: And yet, if either gain at any time invites us, or if honour smiles upon us, or pleasure allures us, we never fear Hell and fire *Eternall*. But thou wilt say, I hope for better; God is mercifull, and his goodnesse will not suffer me to despair, or to be terrified with the fear of evill to come. So indeed we are wont to speak: And the words in themselves are not impious, if our works were pious. But for the most part our works are such, that if we rightly consider them, we have little cause to hope for mercy. It is a very dangerous and foolish part for a man to live in a constant course of ungodlinesse, and to hope for *Eternitie* amongst the blessed. Alas! one sinne is sufficient to condemne us. Knowest thou not what Christ hath threatned in the

82 The third Considerat.

Matth. Gospel? *whosoever shall say un'o*
5.22. *his brother, Thou fool, shall be in*
danger of Hell fire. Knowest thou
not what Christ hath forbidden?

28. *whosoever looketh upon a woman*
to lust after her, hath committed
adulterie with her already in his
heart. Knowest thou not what

Matth. Christ hath premonished? *Not*
7.21. *every one that saith Lord, Lord,*
shall enter into the kingdome of
heaven: but he which doth the
will of my Father which is in hea-
ven. Knowest thou not that Christ

Matth. shall shut many out of the gate? *He*
10.37, *that loveth father or mother more*
38. *then me, is not worthy of me:*
And he that taketh not his crosse
and followeth after me, is not wor-
thy of me. Knowest thou not what
Christ hath openly and plainly

Matth. said, and again repeated? *Many*
20.16. *be called, but few chosen: Few*
& 22. *indeed, yea very Few. Knowest*
14. *thou not how often Christ hath*
exhorted to amendment of life?

Matth. *Except ye be converted, and be-*
18.3. *come as little children, ye shall not*
enter into the kingdome of heaven.

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upon Eternitie. 83

If thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt and maimed, rather then having two hands or two feet, to be cast into everlasting fire. Except ye repent, ye shall all likewise perish. And not long after, **Strive** to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. Knowest thou not, how expressely Saint Paul recites up all those things that hinder us from entring into that blessed Eternitie? The works of the flesh are manifest, which are these, **Adulterie**, fornication, uncleannesse, lasciviousnesse, idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, and revellings, and such like : of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdome of God. Now if any man be guiltie to himself of any one of these sinnes here reckoned

Luke
13.31
24.

Gal. 5.
19, 20,
21.

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koned up, and is not so grieved for it that he seeks by all means possible to avoid it for the time to come: He may sing to himself, if he will, this vain *Spero*, I hope, and I hope; but this mans hope is indeed none at all, but meere rashnesse and presumption. For a man to adventure the danger of stripes and blows, is an evill that may be born. To lose at play an hundred or a thousand Florens, is a great misfortune, but may be endured. To lay his head at stake, and to bring his life in danger, is a bad adventure: but at the worst it is but losse of life, and that losse is not of all other the greatest. But to hazard the *Eternall* salvation both of body and soul, by living at uncertainties, by hoping in words, and despairing in works, nullifying hope by a wicked and ungodly life: This is the extremest of all evils: This is the most grievous misfortune a man can fall into: This is most pernicious rashnesse and boldnesse: This is extreme folly and madnesse. *Now consider*

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this ye that forget God, lest he teare you in pieces, and there be none to deliver you.



CHAP. III.

That the way of Eternitie is diligently and carefully to be sought after.

L Et every Christian man therefore often ask himself, and others also, which are in the place of God, this question, What shall I do that I may obtain blessed *Eternitie*, or *Eternall* blessednesse? Am I in the right way that leadeth unto *Eternitie*? Something I do indeed, but it is but very little, and not worth speaking of. I thirst and breathe after the joyes which are immortall and *Eternall*: But few are my works, cold and imperfect at the best, and altogether unworthy of an *Eternall* reward. I think it long till I arrive at the haven: But I am afraid of the troublesome waves and tempests by the way:
When

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When as yet notwithstanding that is the safest and best way unto heaven, which is most rough and narrow. This the very Truth it self of Gods mouth pronounceth, and

Matth.
7.13. Christ proclaimeth, saying, *Enter ye in at the strait gate: For wide is the gate, and broad is the way that leadeth to destruction, and many there be (Alack! too many)*

14. *that go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be (Alack! too few) that*

Luke
13.24. *finde it. Again, Strive to enter in at the strait gate: For many (I say unto you) will seek to enter in, and shall not be able. Oh what a fearfull word is that, MANY! and that, FEW!*

How should it make us tremble! But we miserable men deceive our selves, rashly promising unto our selves *Eternitie*: And yet I cannot tell whether we may be more truly said, to hope or to dream that we shall be reckoned amongst those few before mentioned. I would to God now, even now whilest

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whilest it is the accepted time, and ^{2 Cor. 6.2.} the day of salvation, we would have a diligent and an intent eye upon Eternitie, and reason thus with our selves! Alas! what is all this that I suffer, or that I see others suffer? It is nothing if it be compared with Eternitie. What if I could reckon up as many labours and perils as Saint Paul himself did undergo, as they are by him set down in his second Epistle to the *Corinthians*, and the eleventh Chapter? If I should endure ^{2 Cor. 11.27.} hunger and thirst, enmities and injuries, sicknesse and povertie? Yea more, what if I were stoned with Saint Paul, and beaten with rods? What if I suffered shipwrack? All these are nothing to punishment ^{25.} *Eternall*. Therefore in all adversitie I must thus think with my self, I shall see an end of ^{Psal. 119. 96.} all.

The Prophet *Daniel* having reckoned up sundry calamities, at length addeth these words, *Even Dan.* to the time of the end: because it is ^{11.35.} yet for a time appointed. Come hither,

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hither, Come hither all ye that are in affliction, in sorrow, need, sickness, or any other calamitie. Why do ye drown your selves in your own teares ? why do ye make your life bitter unto you with impatience and complaining ? Here is comfort for you, great comfort drawn from the time of that suffering. Are divers calamities upon you ? Be not cast down : Have a good courage : They shall continue onely *for a time*. Do ye suffer contumely and reproach ? are ye wearied with injuries ? are other troubles multiplied upon you ? Cease to lament : All these shall last but *for a time* ; they shall not last *for ever* ; your sighing shall have an end.

Teares may distill from your eyes *for a time* : But sighs and grones shall not arise from your hearts *for ever*. The time is at hand, when you shall be delivered from all grief, and be translated unto everlasting happinesse. This is most cleare by that in Ecclesiasti-

Eccles.
1.23.

cus, A patient man will beare for

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a time, and afterward joy shall spring up unto him. But ye also which think your selves the onely happy men on earth, and the darlings of the world, know thus much, and be not proud, neither lift up your horn: All your seeming happinesse (for it is no more at the best) hath but short and narrow bounds and limits, and is quickly passed over. Your triumphing is but for a time: your golden dreams last but for a time: After a time, and that not long, Death will command you to put off Fortunes painted vizard, and stand amongst the croud: Then shall ye truly appeare so much the more unhappy, by how much the more you seemed to your selves before, in your own foolish imaginations, most happy. Therefore whether sorrow or joy, all is but for a time in this world. It is Eternitie alone which is not concluded within any bounds of time. Whether therefore the body suffer or the minde; whether we lose riches or honours; whether our Patience be exercised by sorrow or grief,

90 *The third Considerat.*

grief, cares or any other afflictions, inward or outward, all is but painted and momentanie, if we think upon *Eternall* punishments. For when fifty thousand yeares shall be passed after the day of Judgement, there shall still remain fifty thousand Millions of yeares; and when those likewise are passed, there shall still remain more and more, and yet more Millions of yeares, and there shall never be an end. But, who thinks upon these things? who weighs and considers them well with himself? Sometimes we seem to have savour of things *Eternall*: But we are tossed up and down with the motions and thoughts of things past, and things future: our heart wavereth, and is full of vanitie. Who will establish it, and set it in a sure place, that it may stand awhile, and standing admire, and admiring be ravished with the splendour of *Eternitie*, which alwayes stands, and never passeth away? Well did *Myroge-*

August. lib. 11. conf. cap. 11. *nes*, When *Eustachius* Archbishop of *Jerusalem* sent gifts unto him,

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He did very well, I say, in refusing them, and saying, Do but one thing for me, Onely pray for me, that I may be delivered from *Eternall* torment. Neither was *Tullie* out of the way when he said, No humane thing can seeme great unto a wise man, who hath the knowledge of all *Eternitie*, and of the magnitude of the whole world. But *Francis*, the Author of the order of the *Franciscans*, hath a saying farre better then that of *Tullie*; The pleasure that is here, saith he, is but short: but the punishment that shall be hereafter is infinite: The labour that is here, is but small: but the glory which shall be hereafter, is *Eternall*. Take your choice. Many are called, few chosen; but all rewarded according to their works.

Let us hasten our Repentance therefore whilest we have time: It is better, saith *Guerrius*, to be purged by water then by fire, and it is farre easier: Now is the time for Repentance: Let our timely Repentance therefore prevent punishment.

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90 *The third Considerat.*

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August. Lib. 11. conf. cap. 11. passeth away? Well did *Myrogenes*, When *Eustachius* Archbishop of *Jerusalem* sent gifts unto him,
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ment. Whosoever is afraid of the hoare frost, the snow shall fall upon him: He which feareth the lesser detriment, shall suffer a greater: He which will not undergo the light burden of Repentance, shall be forced to undergo the most heavy burden and most grievous punishments of Hell. Saint Gregory

Greg.

hath a saying to this purpose; Some, saith he, whilest they are afraid of *Temporall* punishments, run themselves upon *Eternall* punishments.

Pacian

Hither we may adde that of *Pacian*; Remember, saith he, that in hell there is no place for Confession of sinnes, no place for Repentance: for then it is too late to repent, and the time is past: Make haste therefore whilest you are in the way. We are afraid of *Temporall* fire, and the *Executioners* hands: But what are these to the claws of tormenting Devils, and the *Everlasting* fire of Hell? The Counsell of Saint *Ambrose* to a lapsed Virgin fits well in this place.

Amb.
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True Repentance, saith he, ought not to be in word onely, but in

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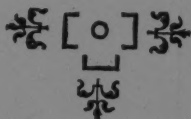
the in deed; and this is true Repentance
 pon indeed, if thou settest before thine
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 pu- where there is weeping and gnash-
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 come, when thou art certainly perswaded
 id of that those things are true, as indeed
 them- they are, seeing that the soul that
 ents. burneth is in danger of Hell fire,
 Paci- and there is no means after Ba-
 a hell ptisme left to escape, but onely Re-
 on of pentance; Be content to suffer any
 nce: labour, and to undergo any affliction,
 , and to be freed from *Eternall* pu-
 nere- nishment. The diseases of the bo-
 y. We dy move the sick man to purge his
 d the body: Let the diseases of our souls
 at are move us also to take the purgation
 nting of Repentance: let the desire of our
 ire of salvation move us: let the fear of
 Am- *Eternall* death and *Eternall* tor-
 ell in ment move us: let the hope of at-
 h be taining *Eternall* life and *Eternall*
 , but glory move us: Let us embrace that
 in which purgeth the soul, and let us
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eschew that which polluteth it. And nothing defiles the soul more then a filthy body. Faithfull is this counsell of Saint *Ambrose*, and worthy of us to be embraced.

O Christ Jesus, Grant unto us that we may so possesse things transitorie and *temporall*, that finally we lose not the things which are *Eternall*: and give us grace to walk in their steps, and to follow their good example, of whom S. *Augustine* speaketh; Many there are, saith he, that willingly come under the yoke, and of proud and haughtie men become humble and lowly, desiring to be what before they despised, and hating to be what before they were; passing by, like strangers, things present, and making haste with greedinesse after things to come. They pant in their running towards their *Eternall* countrey, preferring Abstinence before Fulnesse, Watching before Sleep, and Poverty before Riches, accounting labour in the conquest of vices to be but pleasure, loving their

it. their enemies, passing by injuries,
more and all for the hope of an *Eternall*
all is reward. And who then would not
rose, suffer any extremitie and labour
bra. to purchase unto themselves
an *Eternall* re-
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I have considered the dayes of old,
the yeares of antient times. *Ps: 76.*



Thy arrows passe by me, the voice of the
THUNDER is round about me The arrows
of present punishments flye over my head
the voice of that horrible thunder, Goye
curled into **ETERNALL** fire, is like a
wheel that will alwaies turn.

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THE FOURTH
CONSIDERATION

upon

ETERNITIE.

*How holy David meditated upon
Eternitie, and how we should
imitate him.*

THat God should punish
the *Apostate Angels*
and men condemned
at the last day, with *E-*
ternall punishments, this hath seem-
ed so strange to some and so in-
credible, that *Origen* himself, a man
otherwise of an admirable wit, and
excellent learning, very well skil-
led in Scripture, hath been so
bold as to teach, That the Devils
F and

98 *The fourth Considerat.*

*Lib. 21
De ci-
uitate
Dei,
cap. 23
&c.*

*Manh.
25. 41.
46.*

and the Damned after a certain time, when they shall be sufficiently purged by the fire, from their finnes, shall at length be restored to grace. But Saint *Augustine* and others convince him and condemn him of this his errour. Yet notwithstanding this errour hath found in the world many favourers. Certain Hereticks called the *Ani* have disseminated and scattered it throughout *Spain*, by diverse their interpretations. Some thought that all the damned, others that Christians onely, others that Catholics onely, others that those onely that had been more liberall then others in giving of almes, should be delivered at length out of Hell. Though Saint *Augustine* hath not refused these their errours, yet the holy writ hath done it plainly and openly. *Depart from me ye cursed into everlasting fire: and again, And these shall go away into everlasting punishment, but the righteous into life eternall.* Here no Glosses or Interpretations will serve

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serve their turn to defend their errors. Wherefore the Divine *Psal-*
mist king *David*, though he de-
 lighted much in the consideration
 of both times, that which was past,
 and that which was to come, yet
 he had an eye more especially to
 that which was to come. *Mine* *Psal.*
eyes, saith he, *prevent the night* ^{119.}
watches : and again in another ^{148.}
 place, *Thou holdest mine eyes wa-* *Psal.*
king : *I am so troubled that I can-* ^{77.4.}
not speak. What was it, Blessed
 Prophet, that thus broke thy sleep?
 What business hadst thou to do
 so early, before daylight? What
 caused thee so to keep silence and
 to be troubled in minde? Heare
 what he saith : *I have considered* *Psal.*
the dayes of old, and the yeares ^{77.5.}
of ancient times, and the yeares
of Eternitie I have had in my
minde. Lo ! This was the thing
 that broke his sleep, when he com-
 pared the years that were past with
 the yeares which were to come,
 and with *Eternitie*. Neither did
 he thus in the day onely, but, *I call* ^{6.}
to remembrance, saith he, *my song*

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in the night : I communed with mine own heart, and my spirit made diligent search. And what moved him to this nightly exercise ? will the Lord cast off for ever ? and will he be favourable no more ? Is his mercy clean gone for ever ? See how he fears and trembles at the very consideration of Eternitie, how he is afraid of Gods judgements, lest God should punish him with Eternall punishment. And what is the end and effect of this Mediration ? And I said, this is mine infirmitie : But I will remember, &c. or, Now I will begin. So in an instant, at the very same minute, he became better then he was, and delayed not, neither did he deferre his Repentance and put it off till worse yeares. But, saith he, Now I will begin, now I will live a more godly life then I have done : He saith not, After such an houre, or after such a day, But, Now, even now. I, will some man say, if I were as David was, if I could meditate of Eternitie as blessed David did, it may be

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then I would readily and with alacritie say with *David*, *Now I will begin*: But I am so intangled with daily cares, so hindred with worldly businesse, so distracted into divers parts one way or other, that I cannot. I live amongst men; I see and heare much evill; I have no time or leisure once to have so good a thought in minde as the thought of *Eternitie*. When we meet together in company to make merry, amidst our sports, and amongst our cups we never conferre about such grave points: our mindes wander up and down about many things, and cannot then fix themselves upon the consideration of *Eternitie*. At our feasts and merry meetings we take our cups, and please ourselves in making jests: Thoughts of *Eternitie* are too severe, too sad and Melancholick to be entertained by us; we banish such out of our company. We enquire, what news out of *Italie*, or *France*, or *Spain*. That which you tell us of so often concerning Heaven and Hell, is now old, and grown stale.

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We know it well enough already: what need you repeat it so often, till we loath it? So by this means there is no place or time left once to think upon *Eternitie*. O Christian brother, it is true indeed which thou sayest, I cannot deny it. But I could wish thou wouldest be as ready and forward to amend thy fault as to confesse it. It is too clear and manifest, we see it with our eyes, that there is little or no care in the world of *Eternitie*, although one thing or other every day still puts us in minde of it.

The Book of the rites and Ceremonies of the Church of Rome at the consecration of their Bishops doth appoint these words to be recited, *Annos Æternos in mente habe*; Keep still in minde the yeares of *Eternitie*; or, *Think upon Eternity*: For when the Pope new elect, in a solemn manner is carried along to *S. Peters church*, there goes one before him, having in his hand burning flax, and shaking it he repeateth thrice these words, *Pater Sancte, sic transit gloria mundi*:
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Holy Father, so the glory of the world passeth away. It were a devout and godly practise, if we did every day at the beginning and end of all our actions, say unto our selves these words, Annos Æternos in mente habe ; Think upon Eternitie : But especially when we are tempted unto any sinne, when the Devill suggests and puts into our mindes ill thoughts, and when our Conscience is in danger of being wounded, O then Think upon Eternitie.



CHAP. I.

Divers Admonitions to think upon Eternitie.

P*hilip king of Macedon appointed a certain noble young man to salute him thrice every morning after this manner, Philippe, homo es : Remember, Philip, Thou art but a man. That being put dayly in minde of his mortallitie, he might carry himself towards mortall men like a mortall man.*

F 4 Much

104 *The fourth Considerat.*

Isai.
38.1.

Much more ought every good Christian man, and true member of the Catholick Church be a monitour unto himself, and with due consideration thrice at the least every day say to himself, *Eternitie, Eternitie, Eternitie!* Why so? *Set thine house in order* (saith the Prophet to king *Hezekiah*) *For thou shalt die, and not live.* There will come an evening for certain, after which thou shalt see no morning; or there will come a morning after which thou shalt see no evening. Have an especiall care therefore in all thy actions that thou woundest not thy Conscience: and trust not too farre to those things that perish, for fear lest thou thy self together with them dost likewise perish, and finally lose the things that are *Eternall*.

It is a custome in *Germanie*, and not to be disliked, in the evening when a Candle is first lighted, or brought into a room, To say, *Deus det nobis lucem Æternam,* *God grant unto us light Eternall:* We shall do well to imitate the
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Germanes in this custome: or rather it is alreadie in use, and hath been long ago in many parts of this kingdome to say, *God grant us the light of heaven.* It is very good dayly to put us in minde of *Eternitie.*

There is likewise a kinde of *Eternitie* in Slavery and Imprisonment, but infamous and horrible. It is a cruell punishment and worse then death it self in some mens judgement, to be condemned to perpetuall imprisonment, or to be a perpetuall Gally-slave.

Those which are oppressed with sicknesse or other sorrows, do likewise imagine with themselves, that even in their sufferings there is a kinde of *Eternitie.* Whence it comes to passe that we often hear them utter such distempered speeches as these, *will this last alwayes? Shall I still without end be nailed fast to my bed? Shall I suffer these paines and sorrowes perpetually? Shall I alwayes be thus vexed and tormented?* Alack! these *Eternities* are but short, and soon come to an

F 5 end.

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end. But if it be so grievous to flesh and blood to endure slavery or imprisonment here on earth, though but for a moment (for our life is no longer, according to *Dauids* measure, but a span, which is very short) What care and diligence, and what circumspection ought we to use, that we be not cast into the prison of hell, and into the fathomlesse pit, where there is slavery and imprisonment, pain and torment, to be endured throughout all ages, beyond all times, even to all *Eternitie* !



C H A P. II.

That Eternitie transcends all numbers of Arithmetick.

THere is a very common and well known Arithmetick, which children are taught when they first go to School; and this is it. Suppose there were a mountain of very fine sand as big as the whole earth, or rather much bigger :

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ger : Then suppose that every
 yeare an Angell should take from
 this mountain one, and but one
 grain of sand : How many thou-
 sand, and thousand, and again I
 say thousand ; yea how many
 hundred thousand ; and yet more,
 how many thousand millions of
 yeares must there needs passe, be-
 fore it can be perceived that the
 mountain is grown lesse, or any
 whit diminished ! Let a man that
 is skilfull in Arithmetick sit down,
 and begin to cast, How many
 yeares must passe before the moun-
 tain, or half the mountain be re-
 moved by the Angell. Certainly
 we cannot conceive that ever he
 shall be able to cast up the Totall
 number of the sand. But herein
 are we mistaken ; for although we
 cannot conceive it possible to be
 done, yet it may be done. But *E-*
ternitie exceeds this number of
 yeares beyond all comparison ; it is
 most certain : For *between a thing*
finite and a thing infinite there is
no comparison, no proportion : E-
ternitie hath no limits, no terms,
 no

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no bounds, none at all. But suppose the damned should burn in Hell no longer, then till the mountain by grain after grain, yeare after yeare, should by the Angel be quite removed: yet what an incomprehensible number of yeares must first passe, before they can expect to see the day of deliverance! But (alas!) there is no such day to be expected; their torments shall have no end: After that incomprehensible number of yeares, it shall be truly said, Now beginneth their *Eternitie*, their *Eternitie* is not in any part expired, they are as farre from the end of their torments as they were at the beginning. After a thousand yeares, yea after a hundred thousand yeares there shall not be an end or middle, or beginning of *Eternitie*: For the measure of *Eternitie* is *Alwayes*. The same Art of Arithmetick about the businesse of *Eternitie*, a late Divine teacheth, in words somewhat different, but in meaning all one with the former. I therefore
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Eternitie. Such for continuance is the *Eternitie* of joy, into which the blessed shall enter, and the *Eternity* of torments which the damned shall suffer. O Jesus spare us, spare us O Jesus, O Jesus save us; Have mercie upon us, O good Jesus, and suffer us not to be plunged headlong into the bottomlesse pit, to be tormented with the damned for all *Eternitie*.

But yet if God would but say unto the damned, Let the earth be covered with most fine sand, and let the world be filled therewith, and let it be heaped up so high as heaven, and then let an Angell come once in every thousand yeares, and take one grain of sand out of this heap; When after so many thousand yeares as there be grains of sand, the angell shall have removed the whole heap, then will I deliver you out of Hell: Oh how would the damned exult and rejoyce, and not think themselves damned! But (alas) after so many thousands of yeares, there remain yet more, and more, and infinite more,

more, to all *Eternitie*, even for ever and ever. This is that heavie weight that so presseth the damned. Let every one therefore that sinneth consider with himself, and again, I say, let him consider, that unlesse he repent, he shall be pressed and grone under this heavie weight of *Eternitie*.

Guilielmus Peraldus Bishop of Lions, a very religious and learned man, hath another manner of reckoning, meditating upon the innumerable number of yeares, throughout which the damned shall be tormented. If the damned, saith he, should every day distill from their eyes but one small teare, and those teares should be added together day after day, they would at length farre exceed the drops of the Ocean: for they have their number and measure; and it is easie with God to say, So many are the drops of the Ocean and no more. But the teares of the damned exceed all number and measure. Alas! Alas! How little do we think upon these things! How freely and wilfully do we sinne, and
make

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make our selves guiltie of *Eternall* punishment, and that oftentimes for a very little short and filthy pleasure !

Yet there remains one way more of casting up this numberlesse number of yeares: Suppose there were a schedule of Parchment a span broad , but so long that it would begirt and incircle the whole Globe of the earth : And suppose it were written all over very close with figures of 9. from one end to another : who so skillfull an Arithmetician, that can tell the number thereof ? What mountain so great, that consisteth of so many grains of dust or sand ? What Ocean so vast , that containeth within it so many drops of water ? And yet this is nothing to *Eternitie*; it stretcheth it self further then so ; it knows no bounds ; it is extended beyond all measure. But how farre is it extended ? It is extended infinitely and without end. If thy heart (O Christian man) be not turned into a stone, it cannot but melt at the consideration of these

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these things, and the very thought of the bottomlesse pit and *Eternall* punishment will make thee fear and tremble. It there be any sense in thee, here it will shew it self. But, as I said before, too few think upon these things; and too many live so secure of their salvation, as if there were no Heaven, no God, no Hell, no *Eternitie*. Every day they heape sinne upon sinne, as if they laboured and studied to make their last day to exceed the former, for the measure and number of their sinnes: And so they passe unto *Eternitie* sporting and playing, as if they went to prison but for a few weeks or dayes. Such men as these, saith Saint *Gregorie*, when they should be mourning for their sinnes, they are dancing for their pleasure; and when they should be seriously meditating upon death, they runne laughing unto execution. This is blindness indeed, this is oblivious madness. For this short life, which is but the shadow of *Eternitie*, we labour beyond all measure; but for the life which is

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is *Eternall* and most happy, we scarce take any pains at all: And yet the not obtaining of this life is the incurring of *Eternall* death, which as it is a torment more grievous then all the torments of this life, so in this it is most grievous, that there is no rest or mitigation of pain, no not for one short houre in the infinite space of all *Eternitie*.



CHAP. III.

what effect and fruit the consideration of Eternitie bringeth forth.

ANd this is it that hath made so many good Christians, and so many holy *Martyrs* so prompt and ready to suffer any torments, and any kinde of death, that even in their greatest pains, when they lay wallowing in their own blood, they were most stout and courageous, and with a constant look and cheerfull countenance insulted over their

their Tormentours: *They had the yeares of Eternitie in minde.* This is it that hath made the world seem distastfull and unpleasant unto many, insomuch that they have taken their leave of all pleasures, and embraced and entertained a severe and strict course of life, giving themselves wholly to reading, meditation, and prayer, and such holy duties, minding heaven, and heavenly things. *They had the yeares of Eternitie in minde.* The thought of *Eternitie* will make all things in this life seem easie and pleasant, though to flesh and bloud they seem most grievous and unpleasant. It makes all labours seem light and very short. Prayer, study, watching, and such like holy duties it commends unto us, and makes them seem amiable. It seasons and sweetens hunger and thirst. It mitigates the sense of pinching poverty. It makes all manner of crosses in this life not onely tolerable, but also gratefull and comfortable. Whosoever hath the yeares of *Eternitie* in minde,
and

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and imprints them within, deeper and deeper by dayly meditation, shunneth no labour, neither is daunted with any losses. Offer him a kingdome, offer him all the delights and pleasures in the world; and he will not change his poore estate and condition for them. Such a man as this is never complaining: he endures all things, he submits himself to all. For thus he thinks with himself, What a small thing is this or that, that or this, and of how short continuance! I will therefore endure it patiently; it will not last alwayes. It is but for an houre, and that a very short one, that mine enemies here oppress me. Well, go to ye detractors; bite me still, if ye will, ye envious; I will not run from you, This is your houre and the power of darknesse: But I expect the day of the Lord, and the day of *Eternitie*; and why should I afflict and torment my self with sorrow and lamentation? All this life is but a death of one houre: The victorie is not difficult; but the triumph is

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world,*

Eternall. Why should I be afraid
of the raging waves of this trou-
blesome world? I have sight of the
haven already. Now it rains and
thunders upon the heads of the
good and godly; but the storm will
shortly blow over. But upon his
enemies God shall alwayes rain
fire and brimstone, storm and tem-
pest: this shall be their portion to
drink. And many of them that
sleep in the dust of the earth (so
prophecieth Daniel) shall awake;
some to everlasting life, and some
to shame and everlasting contempt.
In the old Law God commanded
Moses, saying, Make thee two <sup>Num.
10.2.</sup>
trumpets of silver, of an whole piece
shalt thou make them. If they 4.
blow but with one trumpet, then
the Princes, which are heads of
the thousands of Israel shalt ga-
ther themselves unto thee. When 5.
ye blow an alarm, then the camp
shall go forward. Unto these two
trumpets we may compare these
two words, NOW and AL-
WAYES. This is the law of the
world, NOW let us be merry;
now

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now let us rejoyce: *now* let us enjoy our goods, whilest we have them: Come, let us *now* crown our selves with Roses, before they be withered; *now* let us leave in every place the signes and footsteps of our joy. They that attend onely to the sound of this Trumpet, they that have eares to heare nothing but this **NOW**, they live for the most part so, as if there were no **ALWAYS** for to follow. Therefore they do not remove the camp; amidst their pleasures they wilfully forget that they are here but Pilgrims and strangers: whithersoever the wanton flesh inviteth them, they go with greedinesse: they are busied altogether in heaping up riches and following pleasures: And the sound of this **NOW** doth so obtund and dull their eares, that they are deaf to all good counsels and precepts; and they will not so much as lend an eare to that **ALWAYS** which shall follow. But they which open their eares to heare, and their hearts to understand, when the Church

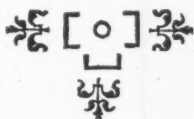
foundeth

soundeth both Trumpets (as it
often doth) and thereupon seriously
consider with themselves, and com-
pare together this short NOW
with that infinite and everlasting
ALWAYES, they will use no
delay, but presently remove the
camp: they live here as Pilgrims
and strangers; they have their loyns
girt; they remember that they are
in a journey; they send their riches
and pleasures before them into
their Countrey which is above;
they choose rather to enjoy them
ALWAYES in Heaven, then
NOW for a short time upon
earth. Certain it is, whosoever
heareth attentively, and mindeth
seriously the Alarm of these Trum-
pets, and thereupon compareth
together things present with things
future, and things transitorie with
things *Eternall*, He will presently
make himself ready to depart, he
will prepare himself a place of bu-
riall, he will lay out his winding
sheet, he will send for his biere,
and furnish himself with all things
necessarie for his journey, remem-
bring

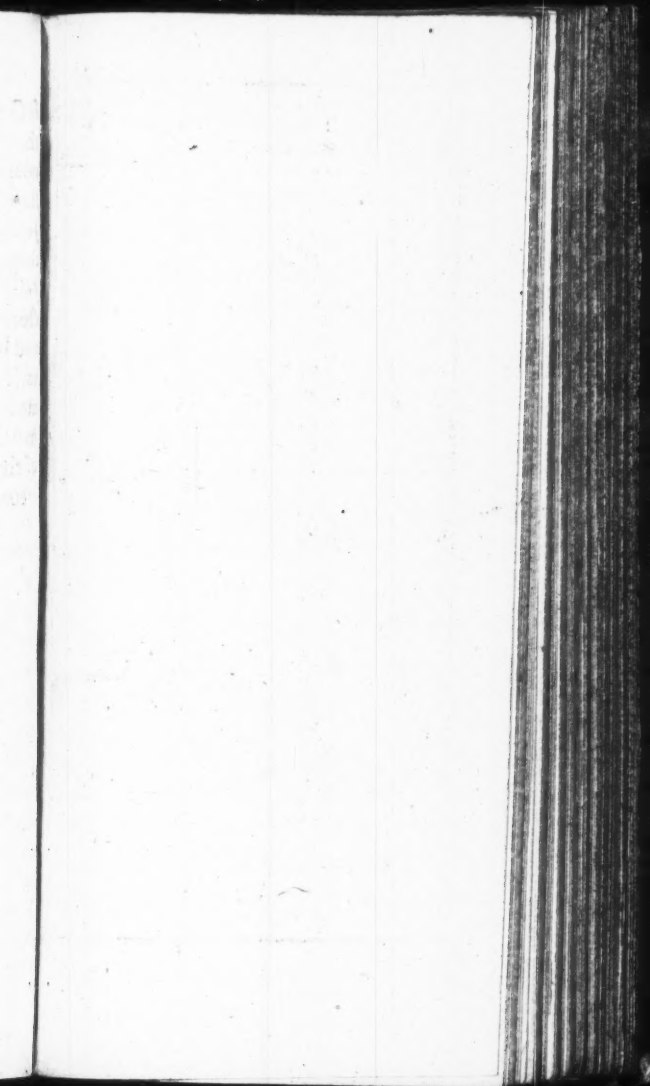
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bring still in every place that he is passing on the way to *Eternitie*, and conferring with himself every day after this manner, How shall I be able to give account unto God for all my thoughts, words and deeds? and, When shall I give up my account? and, What sentence will he passe upon me? **NOW** therefore will I die unto my self, that I may **ALWAYES** live unto my self and unto God. Well is it with that man, which timely and dayly thus thinketh upon *Eternitie*. Whatsoever we do, we are passing on our way, and we do not know how short it is, unto the gate which leadeth to *Eternitie*. At the last houre of our life death shall bring us unto this gate, and compell us to enter. Let us therefore so live as if we were alwayes expecting death, that if it shall please God at any time to visit us with sicknesse the forerunner of death, we may entertain it cheerfully, and beare it patiently, lifting up our eyes unto Christ hanging upon the Crosse, the true and perfect

fect pattern of Patience, and when
the time of our dissolution draweth
neare, praying thus ; Lord Jesu
stand by me and comfort me, Lord
Jesu be present with thy servant
that putteth his trust in thee, Lord
Jesu make me partaker of thy vi-
storie, Lord Jesu receive my spirit,
and leade me through the darksome
valley and shadow of death, leade
me and forsake me not untill thou
hast brought my soul into the land
of the living, O thou most potent
conquerour of death, O thou
which art my light, life
and salvation.



G T H E



Good Master, what good thing shall
I doe that I may have ETERNALL
life? Math: 19. 16.



It is easier for a camel to go through
the eye of a needle, then for a rich
man to enter into the kingdome of God.
The love of riches or of ETERNITIE
are scarce resident in one heart.



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THE FIFTH
CONSIDERATION
upon
ETERNITIE.

*How others, even wicked men
themselves, have meditated
upon Eternitie.*

THe old historie of the
Fathers tells us of a
religious man, that
reading upon the nine-
teenth Psalme came at length,
having not thought of it, to these
words, *For a thousand yeares in
thy sight are but as yesterday,
when it is past,* and here stuck :
For he could not conceive a rea-
son, why a thousand yeares and one
day should be compared together.
Whereupon they say there was a
little bird sent by God, which so

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John
3.8.

ravish't the man with her sweet singing, that though he heard her sing a very great while together, yet he thought the time very short, scarce a short houre long. *The winde bloweth where it listeth.* Not good men onely have with holy David meditated upon *Eternitie*, but even wicked men also, and those oftentimes against their will.

Benedictus Renanus reports of a vain and ungodly fellow, a very Epicure and meere worldling, which never used to fast or watch, one that could not endure the want of any thing, but especially sleep. Upon a certain night, it seems, this fellow could not sleep as he was wont, being much troubled with unusuall dreams: so he turned himself upon his bed from one side to another, and could not by any means get any rest; then he wished it were day. But here the winde of the Lord began to blow, though it were in a strange land: for good thoughts were very rare in this man. Being weary with watching, and finding no ease or rest at all,

all, thus he began to think with himself; Would any be hired upon any condition to lie thus two or three yeares together, in darknesse, without the companie of friends, though his sicknesse were not very grievous? Would he be content to want his sports and playes, so long? Would he be content to be bound to his bed, though it were a feather-bed, or a bed of down, and never stirre abroad to see any sights or shews, or make merrie with his friends? I think no man would. And shall I alone amongst all men enjoy rest and pleasure by an especiall priviledge, and have no sense of grief and sorrow? Surely no. Will I, nill I, needs I must sometime or other lie down upon the bed of sicknesse, unlesse I be suddenly taken away by death, which God forbid. (*This was a good winde, these were good cogitations.*) But what bed shall I have next, when death shall thrust me out of this? My body must rot under earth: For this is the condition of all men after death.

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But what shall become of my soul in another world? Surely all men do not go to the same place after death. Do not some go one way, and some another? Is there not an Hell as well as an Heaven? Wo and alas! What kinde of bed shall the damned finde in Hell? How many yeares shall they lie there? In what yeare after their first entrance shall the flames cease and be put out? Assuredly Christ doth not onely in word threaten to cast the wicked into everlasting fire, but will also cast them in indeed. This thing is certain and very manifest. Therefore the damned shall burn in Hell for ever. Therefore, a thousand, and a thousand, and again I say a thousand yeares will not suffice to purge away the sinnes of this short life. Therefore they shall never see the Sunne any more, nor Heaven, nor God, being most miserable *Eternally* and without end. With such thoughts as these this man became so vigilant and watchfull, and proceeded so farre, that night and day he could

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could not be at rest, but *Eternitie* did still runne in his minde. Fain indeed he would have shaken off the thoughts thereof, as gnawing worms; but he could not. Therefore he followed sports and pastimes, went to merry meetings, sought out companions like himself, and sate oftentimes so long at his cups, that he laid his conscience asleep, and so seemed to take some rest: But when he came again unto himself, his conscience being awakened did presently accuse him, and suggest unto him afresh sorrowfull thoughts of *Eternitie*. Thus finding no rest, he resolved at length to amend his manners, and to betake himself to a better course of life. And thus he began to reason with himself, Miserable man that I am, what doe I here? I so enjoy the world, that indeed I enjoy it not; I suffer many things I would not; I want many things which I fain would have; I serve like a slave; but who will pay me my wages? I see well enough how the world

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rewardeth those that love it, and do all their lives nothing else but serve it. But suppose I had the fruition of all the delights and pleasures in the world that my heart could wish : what certainty can I have, how long they shall last ? I am not certain whether I shall live till to morrow or no : Dayly Funerals sufficiently prove this. Oh *Eternitie*, if thou wert not ! Oh *Eternitie*, If thy place be not in Heaven, though it be on a soft down-bed, thou canst not but be bitter and unpleasant. It is true indeed, it is a hard matter to withdraw our selves away from those things, whereunto we are accustomed, whether it be feasting, or drinking, or company-keeping, or such like : But whilest we delay and deferre the time, death may prevent us, and take us away from all these. Why then dost thou delay ? Why dost thou not impose an honest and happy necessity upon thy self ? Why dost thou not resolve thus presently with thy

thy self? Well, I will be another man then I have been, if it please God I live. This life lasts not long; but *Eternitie* endureth for ever. I must walk now in a new way; I am resolved upon it; And Now I begin, Where art thou blessed *Eternitie*? I am seeking for thee, I am travelling towards thee.

To conclude, he did as he said, he took his leave of the world, he changed the course of his life, and so lived and died an honest and godly man.

Oh *Eternitie*, How few are they that think thus seriously upon thee! But certainly there are very few, scarce any, that weigh and consider well with themselves, what thou art, and so continue and persist in that consideration. We seek earnestly after all other things: onely *Eternitie* seemeth vile unto us, and not worth the looking after. Our thoughts runne after riches; and yet the possession of them is very uncertain; we know not how soon

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they shall forsake us, or we them. We are ambitious after honours: and yet they are slipperie, and soon slide away from us. We are in love with pleasures: and yet they have sorrow and bitternesse in their latter end. We desire rest: but it is of no long continuance. We knit the knot of friendship with others: but it is such as death shall quickly dissolve. We are never well but when we are conversing with others: but our conversation is never in heaven, where it should be. We seek for abundance: but it is there, where it will soon fail. But surely, if we did more often and seriously think upon *Eternitie*, we should not have such a fervent desire after things of so short continuance. I call Saint Bernard to witnesse, who saith thus, He that longeth after things Eternall, cannot but loath things transitorie.

Bernard.

There are that have often in their mouthes I know not what *Eternitie*, that will promise and swear and make good resolutions of

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of amendment, and say thus; As long as I live, I will beware of such a place, or such a place, where I have formerly been tempted to sinne: I will never come neare such a man, or such a woman, or such a one that was my companion in evill, I will never come neare him as long as I live. As long as I live, I will never go to such and such meetings, where there useth to be gluttony and drunkenesse, dancing, chambering and wantonnesse, and such like. It shall suffice me that I have been there once, and again, and perhaps oftner; that I have done as the company did, that I have sinned with such and such. These are good resolutions: In this I commend thee, O man; Because sinne is to be feared, thou dost well in purposing to avoid the occasion of sinning: and I could wish thou wert as religious in observing what thou hast promised, as thou art ready to promise. But (alas!) after a day or two, yea an houre or two, too forgetfull of thy promise and good
resoluti^o

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of

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resoluti^o

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resolution, thou dost again the very same thing which lately thou didst detest, abhorre and forswear. Therefore before thou makest a vow or promise unto God, it is good to use due consideration and foresight ; and when thou hast made a vow or promise unto God, it is necessary to use after-care and Christian fortitude in performance. Thou must promise nothing rashly and unadvisedly unto God : But what thou hast promised thou must religiously and constantly keep and observe. How severe God is in punishing such as break their vowes and promises, we are sufficiently taught by the wofull experience and lamentable example of others .

CHAP.

CHAP. I.

*The comparison of mans labours
and the spiders, one with
another.*

THere is another *Eternitie*, and that the worst of all, which those men promise to themselves, which will needs erect up unto themselves an heaven out of heaven, and be blessed before they be dead. *wherefore heare the word of* ^{*Isai.*} _{28.14.} the Lord ye scornfull men, saith the Prophet *Isaiah*; *Because ye* ^{15.} *have said, we have made a covenant with death, and with Hell we are at agreement. O ye mad men! How vain, and none at all, is this your Eternitie! There is nothing permanent and perpetuall in this prison. Elegantly doth the Kingly Prophet declare this; we spend our yeares saith he, as* ^{*Psat.*} *a tale that is told, &c. we spend* ^{90.9.} *our yeares in musing, like the Spider (for so some reade it) He could not haue declared it better, and in fewer words. For what*
are

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are all our yeares but a continuall
musing, and wearisome exercise.
All the time of our life is consumed
and wasted away with vain la-
bours, many sorrows, sundry fears,
often suspicions, and innumera-
ble troubles : Even as the Spider
spends her self in the weaving of
her web. Our labours are conti-
nuall, linked one unto another; our
sighs and groans continuall, partly
in the pursuing of our profits
and pleasures, and partly in the
removing and eschewing those
things which we count evill. We
do many things, we undertake
many labours, troublesome and
grievous to be born, and mean-
while (alas! such is our folly) we
perceive not that we doe but weave
the Spiders web, taking a great
deal of pains, with little suc-
cesse, to no end or purpose. *we*
spend our yeares in musing like
the Spider. It is a great deale of
pains and care that the Spider
takes in weaving of her web, she
runnes much and often up and
down, she fetcheth a compass

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this way and that way, and returns often to the same point, she spendeth her self in a multitude of fine-spun threeds, to make her self a round cabinet; she exenterates her self, and worketh out her own bowels, to make an artificiall and curious piece of work, which when it is made, is apt to be blown away with every puff of winde; she hangs it up aloft, she fastens it to the roof of the house, she strengtheneth it with many a threed, wheeling often round about, not sparing her own bowels, but spending them willingly upon her work. And when she hath done all this, spun her fine threeds, weaved them one within another, wrought her self a fine Conopie, hanged it aloft, and thinks all is sure; on a sudden in the twinkling of an eye, with a light sweep of a beesome all falls to the ground, and so her labour perisheth. But here is not all; Poore Spider! she is either killed in her own web, or else she is taken in her own snare, haled to death

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death and trod under foot. Thus the silly *Animal* may be truly said, either to weave her own winding-sheet, or to make a *Tnare* to hang her self. Just so do many men, like the Spider, waste and consume themselves, to get preferment, to enjoy pleasures, to gather riches, to keep them, and to increase them. In such projects they spend all their wit, and oftentimes the healths of their bodies, running up and down, labouring and sweating, carking and caring, wearying themselves, and weakning their bodies, even as the Spider doth by the spinning out of her own bowels. And when they have done all this, they have but weaved the Spiders web to catch flies. Yea oftentimes they are caught in their own nets, they are instruments of their own mischief : The dayes of mirth which they promise unto themselves prove oftentimes the dayes of mourning : That which they call their palace, becomes their burying place. So we spend our
years

yeares in musing like the Spider, I
say in musing, for the most part:
For we often purpose to do many
things, and do them not. And what
we do, most an end were better
undone. Those things which we
pursue with such greedinesse, for
the most part fly from us; and those
things which we contend for with
such earnestnesse, we seldome attain
to: But suppose we did, (Alas!)
they have no perpetuities. So the *Isai.*
covenant with death shall be dis- ^{28.18.}
annulled, and the agreement with
hell shall not stand. We all consume
away and die: and, which is worst
of all, we blindly rush headlong
into Eternitie from whence there
is no return.

Guerricus hearing these words
read in the Church, out of the book
of *Genesis*, And all the dayes *Gen.*
that *Adam* lived, were nine hun- ^{5.5.}
dred and thirtie yeares: And he
died. And all the dayes of *Seth* ^{8.}
were nine hundred and twelve
yeares: And he died. And all ^{11.}
the dayes of *Enos* were nine hun-
dred and five yeares: And he
died.

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27. *died. And all the dayes of Methu-
selah were nine hundred sixty and
nine yeares : And he died, &c.* Hea-
ring, I say, these words read, the
very conceit of death wrought so
strongly upon him, and made so
deep an impressiō in his minde,
that he retired himself from the
world, and gave himself wholly to
his devotions, that so he might die
the death of the godly, and arrive
more safely at the haven of *Eter-
nall felicitie*, which is no where to
be found in this world.



CHAP. II.

*what is the best question
in the world.*

Math.
19.16. **S** *Aint Matthew* tells us of a
young man that came unto
Christ, and propounded a question
unto him. And *Saint Mark* de-
scribeth the manner of his coming
to our Saviour, and his good carri-
Mark.
19.17. age : For, saith he, *There came one*
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running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit Eternall life? And our Saviours answer was, Thou knowest the Commandments: 19. If thou wilt enter into life, keep the Manb. Commandments. At Philippia 19.17. Acts Citie of Macedonia, the keeper of the 16.12, 27. prison came trembling, and fell down before Paul and Silas, and 29. moved this question unto them, Sirs, what must I do to be saved? 30. This was a very good question; A better and a more profitable could not be moved. But, O good God, where is this question now in the world? The world is full of other questions: but this is scarce any where to be heard. Most men do now adayes betray themselves by their own questions, and bring to light, and so make others witnesses of their simplicitie, or curiositie, or some such hidden disease of minde. He which makes diligent search and enquirie where the best wine is to be sold, doth sufficiently declare what he loves best, and where his chiefeft care is. Another asketh such

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such questions as a modest man would blush to heare: And this man shews that his heart is full, and that out of the abundance thereof his mouth speaketh. All mens mouthes in all places are full of questions such as these are: But it is a rare thing to heare one man ask another this question, Do you think this is the way to heaven? It is a fault common to every vicious man, but more proper to the libidinous and lustfull, the luxurious and riotous man, though he be plunged into the deep, and begins to sink and to be overwhelmed, yet seldome or never to enter into a serious consideration with himself, and with a sincere minde ask himself this question, Shall I ever think to obtain *Eternall* felicitie by this course of life? Is this the way to heaven? But of all men those especially least think upon such questions as these, those I say, that live a soft life, fare deliciously & wallow in pleasures, that feel little or no sorrow and affliction, or if they do at any time feel never so little, labour what they

can

can to be senselesse of it. To suffer,
they count the greatest of all evils.
If it goes well with them, they care
not how it fares with others. If it
be well with them for the present,
they take no care what shall follow
after. They never once think upon
Eternitie. This is their daily ditty,
*The heaven of heavens is the
lords, but the earth he hath given
to the sonnes of men.* They want
neither strength of body or minde,
by which to escape the hands of
men: But God hath long hands,
he shall surely finde them out; they
must appear before him who is the
Judge of all the world; they cannot
escape his judgement; they shall
surely suffer *Eternall* punishments
for their wickednesse and their of-
fences. But if God in his secret
judgement casts away any man as a
probate, and suffereth him to live
after his own lust and pleasure, He
giveth him his portion of prosperi-
ties, and felicitie in this life, he spa-
reth him here that he may punish
him hereafter. And if at any time
he doth any thing that is good, he
presently

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presently receiveth his reward. Of such unhappy-happy men the king-ly Prophet saith thus, *They are not in trouble as other men: neither are they plagued like other men.* They go a *whoring with their own inventions.* And this is a most miserable state and condition of life, if there be any. For whom God hath predestinated to bring into the way of *Eternall* happiness, he spareth him not here in this life, but scourgeth him daily. I might bring infinite examples to prove this: I will name but one; but the like, I think, hath not been seen or heard of in many ages.



CHAP. III.

How God punisheth here, that he may spare hereafter. A strange example, the like hath scarce at any time been heard of.

IN the yeare of our Lord one thousand one hundred eighty five

five, *Andronicus* Emperour of the East being overcome and taken prisoner by *Isaac Angelo*, had two heavy iron-chains put about his neck, was laden with fetters and shackles, and was most barbarously and despitefully used, and at length in this manner was brought before the forenamed *Isaac*. Before whom complaining of his hard usage, he was delivered over to the multitude to be abused at their pleasure. They being set on fire with anger, thought it a fine thing to be revenged of their enemy : And thus they used him. They buffeted him, they bastinadoed him, they pulled him by the beard, they twitcht his hair from his head, they dasht out his teeth, they dragd him in publick, they made him a laughing-stock, they suffered women to beat him with their fists. Then they cut off his right hand, & being thus maimed, they thrust him into the dungeon of thieves and robbers, without either meat or drink or any other thing that was necessary, or any one to look after him. After a few dayes they

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they put out one of his eyes, and being thus shamefully mangled, having one eye put out, and one hand cut off, they put upon him a very sorry short coat, shaved his head, set him upon a scabbed Camel with his face toward the tail, put upon his head a Crown of Garlick, made him hold in his hand the Camels tail in stead of a Sceptre, and so they carried him through the marketplace very leifurely with great pomp and triumph. And here the most impudent, base, and vile amongst the people like savages after an inhumane sort fell upon him, nothing at all considering that not past three dayes before he was no lesse then an Emperour, crowned with a royall Diadem, commended, worshipped, honoured, yea and adored of all men. Nothing at all regarding their oath of Allegiance, They raged and were mad upon him, and their rage and madnesse fitted every man with instruments of mischief against him. Some struck him on the head with clubs, others filled his nostrils with dirt, others

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and others squeezed sponges upon his face first soaked in the excrements of man and beast, others run him into the sides with spits. Some threw stones, others threw dirt at him: some called him mad dog, others called him fool and block-head. An impudent woman running out of a kitchen with a kettle of scalding water in her hand, poured it upon his head as he passed by: There was none which did not some mischief or other to him. At length they brought him to the Theatre to make him a laughing-stock, took him down from the Camel, & hanged him up by the heels between two pillars. Thus poore Emperour having suffered a thousand indignities, yet bore them patiently, carrying himself like a man, and a true Christian Champion. He was never heard all the while to lament, or cry out of his hard fortune: For it had been to no purpose. He was all the while casting up his account, which he was to make unto God, and begging pardon for his sins. He was heard to say nothing but
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144 *The fifth Considerat.*

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H onely

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onely this, and this he said often, *Domine miserere, Domine miserere,* Lord have mercy, Lord have mercy.

Unhappy *Andronicus* which was compelled to suffer such things! But happy in this that thou didst suffer them so patiently, as being the just reward of sinne!

When he was hanged up, one would have thought their malice should have ceased: but they spared him not then as long as he lived: For they rent his coat from his body, and tossed him up and down with their hands, tearing him in pieces with their nails. One more cruell then the rest run his sword through his belly and guts as he was hanging. Two others, to trie whose sword was sharpest, thrust him through the back, leaning upon their swords with both their hands. Here the most miserable unhappy Emperour with much ado lifted up his maimed hand to his mouth, to suck out the bloud, as some thought, from the fresh and bleeding wound, and so ended his life miserably. After some few
dayes

often, dayes he was taken down from the
 were, gibbet, and thrown under one of
 mercy. the arches of the Theatre like a
 was beast, till some that had more hu-
 ngs! manitie in them then the rest, re-
 didst moved him; But yet notwithstanding
 eing he was not suffered to be buried.
 one Oh *Andronicus*! Oh thou Em-
 alice perour of the East! How much wast
 ared thou bound unto God, whose will
 red: it was that for a few dayes thou
 bo- shouldst suffer such things, that
 own thou mightest not perish for ever!
 a in Thou wast miserable for a short
 more time, that thou mightest not be mi-
 word serable for all *Eternitie*. I make
 he no doubt but thou hadst the yeares
 trie of *Eternitie* in minde, seeing that
 rust thou didst suffer such things so con-
 up- stantly and couragiously.

Nicetas Choniates is mine Au-
 their, from whom I borrowed this
 ble lamentable historie; and he lived
 ado about the same time, when this
 his happened.

Let us Christians keep alwayes
 in minde the yeares of *Eternity*. So
 whatsoever adversitie or affliction
 happeneth, we shall more easily
 H 2 bear

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bear it. Every thing is short, if we
 2 Cor. compare it with Eternitie. For our
 4.17. light affliction, which is but for a
 moment, worketh for us a farre
 more exceeding, and Eternall weight
 of glorie. Hereupon S. Augustine
 crieth out and prayeth so earnestly,
Domine, hinc ure, hinc seca, modo in
eternum parcas ; Lord, seare me
 here, lance me here, so thou sparest
 Fulgen- me hereafter. And Fulgentius,
 tins. though a most holy man, drawing
 neare unto his death, threescore and
 ten dayes before he died was often
 heard to crie out, Domine, da mihi
modo patientiam, & postea indul-
gentiam ; Lord, grant me patience
 here, and ease hereafter. These were
 his words and prayers even to the
 last gasp. Certain it is, God spareth
 them least of all, whom he deter-
 mineth to take unto himself to
 dwell with him throughout
 all Eternitie.

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We have a buildnig of God, an house
not made with hands, ETERNALL
in the heavens. 2 Cor: 5.5.



Let none wonder at my habitation, I have
here a most large palace, when I thinke
upon the everlasting prisons of hell and
the ETERNALL MANSIONS of heaven.

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THE SIXTH
CONSIDERATION
upon
ETERNITIE.

*How the holy Scripture in many
places teacheth us to meditate
upon Eternitie.*

THe kingly Prophet speak-
ing of the wicked, saith
that they *walk on every* *Psal.*
side, or in a circuit. This *12. 8.*
is their manner of life: They go
from feast to feast, from delights to
delights, from wickednesse to wic-
kednesse. This is their *Circuit*.
And when they think they have al-
most finished their *Circuit* of wic-
kednesse, and gone over the round
of their lust, they begin again, re-
turning still to their former course,

We have a buildnig of God, an house
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THE SIXTH
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*How the holy Scripture in many
places teacheth us to meditate
upon Eternitie.*

THe kingly Prophet speaking of the wicked, saith that they *walk on every* Psal. 12.8. *side, or in a circuit.* This is their manner of life: They go from feast to feast, from delights to delights, from wickednesse to wickednesse. This is their *Circuit*. And when they think they have almost finished their *Circuit* of wickednesse, and gone over the round of their lust, they begin again, returning still to their former course,

H 3 till

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till death steals upon them before they be aware.

The children of *Job* made this law amongst themselves, to feast one another round, every one in his course. The good man their father observed and knew very well, that this their feasting round could not be without sinne: And therefore he
Job 1. *sent, and sanctified them, and rose*
 5. *up early in the morning, and offered burnt-offerings according to the number of them all. As therefore the wicked delight and rejoyce in going the circuit of their pleasure. So God shall appoint them a Circuit to go; but it shall be a Circuit of torments, and that perpetuall and Eternall. Blessed David foresaw this likewise: For saith*
Psal. 77. *17, he, Thine arrows went abroad:*
 18. *The voice of thy thunder was heard in the heaven, or, round about. Famine, Warre, Pestilence, Sorrows, Diseases, Calamities, Death it self, and all adversities whatsoever happen before the first death, are the Arrows of the Lord; but they flie over: they have*

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have wings, and they quickly flie from one to another. But the voice of his thunder, the voyce of his anger and furie shall continually roare in the prison of Hell, and like a wheel runne round without wearing, for all *Eternitie*. This wheel, as if it were filled with Gunpowder, when it hath once taken fire, shall burn for ever and ever. *A fire is kindled in mine anger, and shall burne unto the lowest Hell.* There is also another *Circuit*, and that likewise is *Eternall*: from unutterable cold to intolerable heat, and from heat back again to cold. *Drought and heat consume the snow-waters* (so saith *Job* 24.19.) and so doth the grave those that have sinned. Saint *Matthew* signifieth it more expressely by the gnashing of teeth and weeping of eyes. That we may more fully set out this horrible and incomprehensible wheel, order requires that we shew, how the Church agrees with the holy Scripture in this, as the holy Fathers agree with the Church. We have here divers

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good admonitions from all these, which if we attend unto, we cannot easily let *Eternitie* slip out of our memorie.



CHAP. I.

*The Answers of the holy Fathers
and the Church about
this.*

OF all the holy Fathers which have lived in divers ages, we should do well to hearken unto five especially, *Augustine, Chrysostome, Gregory, Bernard, Laurentius Justinianus.*

The first question here (which yet may seem a vain and a foolish one) is, which is easier, and more tolerable, to suffer pain in the head, eyes, or teeth; to be troubled with the stone; to be pained with the winde Colick, or *Iliaca Passio*, or any other acute disease; neither to sleep night nor day, but to be tormented continually without any respite for three dayes together.

The

The question now is, I say, Which is easier, whether to suffer the pains now mentioned, or else to eat a piece of a fish, which is made bitter by the breaking of the Gall. This may seem a very ridiculous and most idle question. For, How much sweeter is it to eat such a whole fish, rather then suffer those so grievous torments though but for one day ! The bitternesse of the fish will not endanger a mans life, nor make him sick, but leave onely a bitter taste in the mouth, which is unpleasing to it. It is truly answered. And yet how many thousands of men make choice rather of the former ! For, How often doth the Preacher teach and exhort, cry out and speak plainly ! Christian brethren, consider well with your selves and look about you, The *Eternall* salvation of your souls is in question: If you walk this way, you must assuredly look for *Eternall* torments : Christ hath shewed you another way both by his life and doctrine. Return therefore and repent, you have gone long enough

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astray : You may if you will have entrance into heaven ; if you be shut out, it is your own fault : God is not wanting to those that are willing. It is true indeed, There is some bitterneffe in using abstinence and fasting, in confessing of sinnes, in keeping the body under, in setting a strict watch over thy senses, in conquering ones self, in living chastely and continently. This is no easie task : But let it be what it will, we must suffer it. *Ought not Christ to have suffered these things, and so to enter into his glory ?* Let not a little and short labour terrifie us : it is but for a few yeares, or it may be but a few dayes, that we are to do and suffer valiantly : But our joy and rest shall be *Eternall*. He overcometh all, whosoever overcometh and conquereth himself, containeth himself, and resisteth his evil and violent passions ; and all this for Christ, for heaven, for blessed *Eternitie*. Christ after his resurrection found his Disciples eating fish broiled upon the coals :

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24.26.

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To teach them how great things they should afterwards suffer ; and that they were not to think of a soft and easie life, but that they were to be stoned, whipped, crucified, have their skin pulled over their eares ; that this was the way to a joyfull resurrection, and to the participation and fellowship of *Eternitie* with the blessed : that all other things were small and of no worth in comparison of immortalitye, and that blessednesse, which yet eye hath never seen. These things are often spoken of, but they are little regarded. This fish bitter with the overflowing of the gall, that is, worldly crosses and the sufferings of this life, is often set before us : but it goes against our stomack, we cannot endure to taste of it. *Eternitie* is a thing we often heare of, we often reade of, it is continually preached unto us, and often repeated : but we either heare not, or beleeve not, or regard not; or if we do for a time, the cares of the world soon put it out of our mindes, and we burie

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burie it in oblivion. But again, the Conscience often playes the Preacher, and recalls to our minde these wholesome lessons, is instant, dehorts, reproveth; but prevails nothing. All is in vain. For many are so obstinate and perverse, that neither the Preacher nor their own Conscience can work upon them. But some are so impudent, that they will set themselves in opposition, and reply thus, *Let it goe well with us here, and we care not; we neither know nor care what shall come hereafter, we are all for present profits and pleasures: no man returneth again from the dead; neither was it ever knowne that any one came back again out of Hell: Come therefore, let us eat, drink and be merry, let us enjoy our goods and take our pleasure.* These are the worldlings Ditties: But let Saint *Augustine* determine this question; *August* *Melius est, modica amaritudo in faucibus, quam Aeternum tormentum in visceribus.* Better it is, saith he, to suffer a little bitternesse in the mouth, then Eternall torments
in

in the inward parts. It is farre better to suffer for our offences here in this world, then in the world to come. Farre better is it for three-score yeares and ten continually together here on earth, to be punished with most grievous punishments, then to suffer the torments of Hell for one day, yea for one houre hereafter. But let us heare what another of the Fathers saith.

Saint *Chrysostome* propounds the second question after this manner ; Hom. 20. Ad Pop. Antioch.
Suppose one night in an hundred yeares a man should have a sweet and pleasant dream, and be after punished an hundred yeares for it, would he think such a dream were to be desired ? And yet saith the Father, As a dream is to an hundred yeares, so is this present life to the life to come, yea rather it is much lesse : And as a drop is to the main Ocean, so are a thousand yeares unto *Eternitie*. And in another place, What is there, Hom. 28. in E-pist. ad Hebr. saith he, to be compared unto *Eternitie* ? What are a thousand yeares in comparison of infinite ages

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in the inward parts. It is farre better to suffer for our offences here in this world, then in the world to come. Farre better is it for three-score yeares and ten continually together here on earth, to be punished with most grievous punishments, then to suffer the torments of Hell for one day, yea for one houre hereafter. But let us heare what another of the Fathers saith.

Saint *Chrysostome* propounds the second question after this manner ; Hom. 20. Ad Pop. Antioch.
Suppose one night in an hundred yeares a man should have a sweet and pleasant dream, and be after punished an hundred yeares for it, would he think such a dream were to be desired ? And yet saith the Father, As a dream is to an hundred yeares, so is this present life to the life to come, yea rather it is much lesse : And as a drop is to the main Ocean, so are a thousand yeares unto *Eternitie*. And in another place, What is there, Hom. 28. in E-pist. ad Hebr. saith he, to be compared unto *Eternitie* ? What are a thousand yeares in comparison of infinite ages

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ages which are yet for to come ? Are they not like unto the least drop of a bucket compared unto a bottomlesse Well ? Look for no end of torments after this life, unlesse thou repentest before thou departest out of this life : for after death there is no place of repentance, no shedding of teares will profit thee, or doe thee any good : Though a man in Hell should gnash his teeth, and blare out his scorched tongue, he shall not obtain so much as a drop of cold water . Grant then that a man should enjoy pleasures all his life long, what is that to infinite ages which are yet for to come ? Here in this life all things good and bad have at length an end ; but the punishments that shall be suffered hereafter shall have no end. Set fire on the body here, and the soul will soon depart : But after the resurrection, when the body shall be from thenceforth immortall and incorruptible, the soul of the damned shall alwayes burn, and not consume in Hell-fire. They shall

shall rise again, incorruptible indeed: But how? Not to receive a crown of incorruptible glorie, but to suffer *Eternall* torments. But let us heare what another of the Fathers saith.

Saint *Gregorie* makes answer to Greg. this common question, Will not drunkenness sooner steal upon a man in the wine-cellar, standing by the hogshead, then in the Parlour sitting at the table? The Spouse of Christ triumpheth in the words of *Solomon*, *He brought me to the banquetting-house* (or, 2.4. as some reade it, *He brought me into his wine-cellar*) and his banner over me was love, or, *He hath set his banner of love over me*. Upon which words Saint *Gregorie* discoursing, saith thus, By the wine-cellar what can we better or more fitly conceive, then the secret contemplation of *Eternitie*? For truly whosoever doth seriously consider with himself upon *Eternitie*, and let this consideration sink deep into his minde, he may truly rejoyce, and triumph with

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with the Spouse, saying, *He hath set his banners of love over me: For he will keep better order in his love, loving himself lesse, God more, and even his enemies also for Gods sake. But such is the nature of this profound consideration, that it will presently make a man drunk. Make him drunk? How? With the drunkenness of the best desires, such as will lead him to amendment of life, carrie him to his heavenly countrey, and bring him at length to joyes Eternall.* It was cast in the Apostles teeth, that they were drunk with wine: And so they were indeed; but it was with wine out of this *Cellar*. Saint Gregorie hath many excellent considerations, and sayings upon *Eternitie*: amongst others he hath this, which is a very short one and a true one, *Momentaneum quod delectat, Aeternum quod cruciat*: That which delighteth is momentanie, but that which tormenteth is Eternall. Here I could wish with Job, *Oh that these words were written! Oh that they*

Job
19.23,
24.

they were printed in a Book! That they were graven with a pen of iron! These words, I say, That which delighteth is momentanie, but that which tormenteth is Eternall. The Book in which this should be written, is the heart of man; the pen of iron with which it should be written, is serious meditation; the ink with which it should be written, is the blood of Christ. And these words so imprinted and ingraven in the breast, are then especially to be called to minde, and to be often repeated, when pleasure fawneth, when lust provoketh, when luxury inviteth, when the flesh rebelleth, and the spirit faileth, when there is occasion of sinne offered, and danger of falling into sinne. But let us heare what another of the Fathers saith.

In the fourth place comes Saint Bernard: He shall answer to the question here to be propounded. In the lives of men there is such difference, that almost now so many men so many judgements concerning

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cerning afflictions. There are found some so grievously and continually afflicted, that they are ready to fall down under the Crosse as being too heavy for them to beare. One is oppressed with povertie, another is afflicted with sicknesse, another is overcharged with secret debts, another is tormented with cares, another is grieved and vexed with injuries and slanders; every man thinks that most grievous which in present he suffers. And many times it comes to passe that such as are faint-hearted and impatient, wish for death, runne into the water, and make haste to the halter, thinking thereby to finde an end of all their griefs and sorrows, whereas indeed that supposed end becomes to them but the beginning of their sorrows, and such sorrows as never shall have end. But with the good and godly it is not so: They patiently endure all, submitting themselves in all things to Gods good will and pleasure. They neither desire to die quickly, nor yet to live long.

Is

Is it Gods will they shall die? They also are willing. Will he have them die quickly? They are willing to that also. Will he have them live yet longer? They are not against that: What God willeth, that they will; What he willeth not, neither will they. Beside these two kindes of men, there is a third, and that is the greatest part of men, that desire to live long: And there is almost no man so old but he hopes and desires to live yet another yeare. These men are never heard to say, they have lived long enough. Death makes too much haste with them, he comes to them too soon, yea and before his time. Here now the question may be moved, Who live, or who shall live longer. Saint Bernard in his seventeenth Sermon upon the ninetie first Psalme, upon these words, *with long life will I satisfie him*, breaketh forth into this admiration, What is so long as that which is *Eternall*? What is so long as that which shall have no end? Life *Eternall* is the good end

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end which we are all to aim at, and this end is without end. And further he addes, That is the true day indeed after which there follows no night, where there is *Eternall* veritie, and true *Eternitie*, and therefore true and *Eternall* satietie. So then the question may be determined thus, That those onely shall live a long life truly so called, whosoever shall never die, but alwayes live in heaven ; And again, That those shall die a lingring death (alas ! too lingring a death) whosoever shall alwayes die, but never live in Hell : for they shall live onely there to be tormented alwayes. Let us heare but one more, and so conclude.

Laurentius Justinianus shall resolve the last question for us. There are, saith he, many things in this world which nature hath so appropriated and assigned to some one certain place, that they are not to be found in any other place, unlesse it be in part. Of some flowers which grow in the new-found

found world we have onely the seed : Of some living creatures there are brought over unto us onely the skinnies. Now, Eternitie is a thing so proper to another world, that it is not to be found in this ; onely the seed thereof we may have even in this world : And what are the seeds of Eternitie ? They are, saith Laurentius, Contempt of a mans self, The gift of Charitie, and the taste of Christs works. To contemn others, is a tree that overspreadeth the whole world, whose wood is fewell for the fire of Hell. To contemn himself is a very small seed, scarce known in the world : Christ brought it down from heaven with him, who made himself ^{Phil. 2.7.} of no reputation, and took upon him the form of a servant, and became obedient, not to the 8. Stable onely, or the Manger, but even to mount Caluarie, unto death, even the death of the Crosse, unto the grave, yea even unto Hell. wherefore God also 9. bath highly exalted him. Behold!
this

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this little seed is grown up and spread in breadth, and is become the highest of all trees. The same Authour speaking of *Charitie*, saith thus, The measure of our glorie and Eternall reward, shall be according to the measure of our cha-
Luke
7. 47. *ritie. For, To whom little is forgiven, the same loveth little.* He obtaineth lesse grace, whosoever hath lesse *Charitie*: And where there is lesse grace, there also shall be lesse glorie. So then it is most true, **The more thou lovest God, the more thou heapest up unto thy self Eternall rewards.** The whole Law is love, but it must be pure, chaste, and holy. I have done with the second, which is *Charitie*. I come to the third, which is *The taste of Christs works*. It is a common and witty saying in the Rhetorick Schools, *He is to be thought a good proficient, who can relish Tullies works*: We may say as much in the School of Christianitie, *He hath made a good progresse in Religion and vertue, who can relish Christs works, who likes*
the

the taste of Christs doctrine and example. But whosoever findeth no taste almost at all, no relish in the words and works of Christ; whosoever is not moved, affected, and delighted with those things which belong unto the minde, and Christian pietie, to heaven and Eternall felicitie; but on the contrarie findes much sweetnesse in eating, drinking, walking, laughing, jesting and playing: The same man may say with sorrow enough, too truely, *How little seed of Eternitie have I within me, O my God!* Or rather, *I have none at all.* For when I descend into my self, I see manifestly what spirit is within me, and whither my affection carries me. To spend whole nights in dancing, feasting, revelling, quaffing, dicing, and carding, hearing foolish and idle tales, reading impure Books, calling for, and laughing at amorous songs, playing the good fellow, and doing as the company doth, Oh this never offends me, this is pleasing and delightful to me. But to heare of Christ and

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and his life, to heare of holy men that lived formerly, who were much given to watching, fasting, and prayer, or to reade of their lives, that makes no musicke in my eares, and this is an eye-sore unto me: I can neither heare nor see: I stop mine eares, and close mine eyes for feare lest they should be offended. To heare a Sermon of an houre long, it is death unto me, and therefore I seldome come to Church: or if I do sometimes, I drive away the time, either sleeping or prating. There are too many such men in the world: but of such it may be truly said, That they have no taste or relish at all of the works of Christ. But now let us heare the judgement of the Church concerning *Eternitie*.

The memory of *Eternitie* is so precious in the esteem of the Church, that there is no Psalm, no Prayer, no Hymne but closeth with it, *Glory be to the Father, and to the Sonne, and to the Holy Ghost; as it was in the beginning,*

is now, and ever shall be, world without end. Amen. As it was in the beginning, that is, Before all beginning, from all Eternitie, without any beginning : is now, and ever shall be, world without end, that is, Throughout all ages ; infinite, innumerable, incomprehensible ages ; to all Eternitie. But let us leave the little rivers, and make haste to the fountain.



CHAP. II.

*Clear testimonies of Divine
Scripture concerning
Eternitie.*

I Will produce onely three witnesses, a *Prophet*, an *Apostle*, and an *Evangelist*.

How many and how great are
the sighs and groans of poore ab-
ject and despised men ! we may
heare them every day. One or o-
ther every where is complaining,
Wo is me poore man, I have few
or no friends at all ; I am disre-
spectd ;

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spected; I am scorned, and trampled under foot almost by all. Have patience a little, O man, suffer for a while; the day of comfort will rise at length, though it seem long first. Remember Gods promise in the Propheſie of *Baruch*,
Cast about thee a double garment of the righteousnesse which cometh from God, and set a Diadem on thy head, of the glorie of the Everlasting.

Baruch
5. 2.

Others there are that accuse Nature, complaining still that she hath given too long a life to ravens, and too short a great deal unto man. Heare thus much you that are still complaining of the shortnesse of mans life, This life is short indeed; But when this short and vain life shall end, there remains another life which never shall have end. If ye will not beleeve me, yet beleeve *S. Paul*, For we know, saith *S. Paul*, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, *Eternall in the heavens.*

2 Cor.
5. 1.

What

What great losse is it then, if this earthly tabernacle of our body be dissolved, when as we have a royall Palace prepared for us, which is not subject to dissolution? To the testimonie of the *Prophet*, and the *Apostle*, let us adde the testimonie of the *Evangelist Saint Matthew*, in whose Gospel we may reade these words of our Saviour, *If thy* *Math.*
18.8. *hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt, or maimed, rather then having two hands or two feet, to be cast into everlasting fire. And if* 9. *thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire. Oh fire! Oh hell! Oh Eternitie! Time is nothing, if it be compared with Eternitie; shortnesse of life and so losse of time is no losse at all, but great gain, if thereby we gain Eternitie. Christ hath promised it, and Saint Matthew hath recorded it, and sealed it in these words of*

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Matth.
19.29.

our Saviour, Every one that hath forsaken houses, or brethren, or sisters or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. Is it not cleare enough that this promise is of blessed Eternitie, when we have securitie given us of receiving an hundred-fold reward? Again, Christ according to the same *Evangelist* forewarning of the latter judgement, three times makes mention of Eternitie

Matth.
25.41.
46.

expressly in these words, everlasting, or, eternall fire, everlasting, or, eternall punishment, and life Eternall.

Seeing therefore the holy Fathers, the Church, and the sacred Scripture, do so many wayes propound unto us the serious consideration of Eternitie; It is our part and dutie, as many of us as look for Eternall life in Heaven, it is our part and dutie seriously to meditate thus with our selves every one: Oh my God! How seldom have I heretofore thought upon

at hand upon Eternitie! or if I have thought
 on, or upon it, in what a cold and negli-
 gent manner have I done it, not-
 withstanding every day, yea every
 houre and minute I draw nearer
 and nearer unto Eternitie! But for
 the time to come, by the assistance
 of thy grace I will minde it more
 carefully then heretofore I have
 done; and if at any time through
 thy bounty riches shall increase, I
 will not set my heart upon them:
 though the world should smile up-
 on me, though I should want no
 temporall thing that my heart can
 desire, though I should seem to flow
 in never so much abundance, yet
 will I still remember Eternitie. In
 the midst of my prosperitie these
 shall be my thoughts, But how long
 shall this last? will this fair wea-
 ther never change? will this com-
 fortable sunne alwayes shine upon
 me? Or if I should live in prope-
 ritie all the dayes of my life, what
 shall it profit me after death? Af-
 ter this sweet but short, pleasing
 but perilous, unhappy happinesse,
 there shall shortly follow Eterni-
 tie,

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tie, Eternitie. But if the world grow
 ill with me, if it frown upon me
 if I meet with many crosses, trou-
 bles and afflictions, if misfortune
 befall me, if they rush upon me
 like waves one in the neck of an-
 other, if I be turmoiled and roll-
 ed up and down, then these shall
 be my dayly thoughts, Well, let
 the world have its course, I am con-
 tent to bear it, Gods will be done.
 Let the sea be troubled, let the
 waves thereof roare, let the windes
 of afflictions blow, let the waters
 of sorrows rush upon me, let the
 clouds of tentations threaten rain
 and thunder, let the darknesse of
 grief and heavinesse compasse me
 about, yea though the foundation
 of the world should seem to shake,
 yet will I not be afraid. These
 storms will blow over, these winds
 will be laid, these waves will
 fall, this tempest cannot last long,
 and these clouds shall be dispel-
 led. Whatsoever I suffer here
 shall shortly have an end, I shall
 not suffer *Eternally*. Come the
 worst that can come, death will
 put

derat.

upon Eternitie. 175

world got put an end to all my sorrows and
upon me miseries. But no storm to that
es, trou storm of fire and brimstone which
sfortune the damned shall suffer in Hell,
upon m *Eternally* and without end. All
k of an things here shall have an end, but
and to the torments there shall have no
ese shall end. Whatsoever is not within
Well, le the circle of *Eternitie*, is short,
am con swift, and momentanie, it is but a
e done shadow, but a dream, so saith S.
let the *Chrysostome*. It is but a *Modicum* or
winder a *thing of nothing*, a little, a very
waters little, for a little while, yea a very
let the little while. Often doth our Savi-
en rain our beat upon this, speaking to his
esse of Disciples. All his own sufferings,
se me yea his most bitter death upon the
dation crosse, he calleth but a little: All
shake, the sufferings, punishments, and
These violent deaths of the Apostles, all
winds but a little: And why should not
will I also think it but a little, what-
long, soever here I suffer, though I
spel- should suffer it an hundred yeares
here together? For yet a little while, *Heb.*
shall and he that shall come, will come, *10. 37*
the and will not tarrie. I will there-
vill fore suffer patiently whatsoever can
put I 4 happen,

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happen, and account one thing onely necessarie, and that is, To do nothing against my Conscience, and displeasing unto God. For all is safe and sure with him who is certain and sure of blessed *Eternitie.*



CHAP. III.

This life in respect of that which is to come is but as a Drop to the Ocean, a little stone to the sand upon the Sea-shore, a Centre to the Circle, a Modicum, a little, a very little time, a Minute to Eternitie. And such are the sufferings of this life in respect of the joyes that shall be hereafter.

Most true it is, Whatsoever labour or sorrow we suffer in this life, it is but a *Modicum*, or for a little while. It is the saying *August.* of *S. Augustine*, *This Modicum or little while seems long unto us, because*

cause it is not yet all past and gone :
 But when it shall come to an end,
 then shall we perceive and under-
 stand what a little while this Mo-
 dicum was. The wisest of men
 being to shew the vanitie and short-
 nesse of this present life, though it
 should be lengthened to an hun-
 dred yeares, which few men can
 reach unto, makes choice of the
 most minute things in the world,
 whereby to expresse it, and set it
 forth by way of resemblance. For
 thus we reade expressely in Ecclesi-
 asticus, The number of a mans ^{Eccles}
dayes at the most are an hundred ^{18.9.}
yeares. As a drop of water unto ^{10.}
the sea, and a gravel-stone in com-
parison of the sand, so are a thou-
sand yeares to the dayes of Eterni-
tie. And why then do ye rejoyce
 in this, ye long-liv'd men, that you
 have lived an 100 yeares? All our
 yeares are, What are they? They
 are *as a drop of water unto the sea,*
and a gravel stone in comparison of
the sand. And what is a little stone
 to those exceeding high mountains
 of sand? And what is a small drop

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of water to the deep and fathom-
lesse Sea ? such are fifty, sixty, yea
an hundred yeares (Heare this ye
old men) they are but a *Modicum*,
a very little while, but a *Minute* of
time, indeed nothing at all to the
dayes of *Eternitie*. And yet foolish
and miserable men, we are over-
joyed with this little stone, this
small drop. Our life is indeed a *lit-
tle stone*, but no jewell, no precious
stone; it is made of no better mat-
ter then sand. Our life is a *drop*, but
not of sweet and fresh water; it is
salt and brackish as the sea-water

Eccelus
2.23.

is. *For all his dayes are sorrows,*
and his travell greif; yea his heart
taketh no rest in the night. So saith
the *Preacher*. It is the counsell of

August.

S. Augustine, Recall to minde, saith
he, the yeares that are past, from
Adam to this present day; runne
over all the Scripture: It is but al-
most yesterday since he fell, and
was thrust out of *Paradise*. For
where are those times that are past ?
Certainly, if thou hadst lived all
the time since *Adam* was thrust
out of *Paradise*, even unto this pre-
sent,

sent, thou wouldst perceive and
 confesse that thy life was not long,
 which is so soon fled away. For
 what is any mans life? Adde as
 many yeares as thou wilt, imagine
 the longest old age: What is it? Is
 it not as a morning blast? All this
 is most true. I pray you tell me,
 where is *Adam* now? where is
Cain? where is long-liv'd *Me-
 thuselah*? where is *Noah*? where
 is *Sem*? where is *Eber*? where is
 most obedient *Abraham*? where is
Jacob? where is *Joseph*? They are
 dead and gone, their time is past;
 we may say of them, *Vixerunt, fue-
 runt Troes, Once they were, now
 they are not.* Thus our life passeth
 away; thus the glorie of the world
 passeth away. O morning dew!
 O meer vanitie! What is it that we
 so desire here? what so long as to
 be hoped or wished for here? short
 it is, a *Modicum* it is, it is vile and
 nothing worth, it is but a small
 point whatsoever thine eye be-
 holdeth here. It is a true saying of
Gregorie the great, The longest
 measure of our life is but a point;

*Greg.
 mag.*

or

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of water to the deep and fathom-
lesse Sea ? such are fifty, sixty, yea
an hundred yeares (Heare this ye
old men) they are but a *Modicum*,
a very little while, but a *Minute* of
time, indeed nothing at all to the
dayes of *Eternitie*. And yet foolish
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 is *Sem*? where is *Eber*? where is
 most obedient *Abraham*? where is
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 it is, a *Modicum* it is, it is vile and
 nothing worth, it is but a small
 point whatsoever thine eye be-
 holdeth here. It is a true saying of
Gregorie the great, The longest ^{Greg.}
 measure of our life is but a point; ^{Magm.}
 or

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or it is a short line that begins, continues, and ends in a point. In a moment, in the twinkling of an eye all things shall have an end: I have seen an end of all perfection, but thy commandment is exceeding broad, so saith the Psalmist. Why then do we account any time long? For that which is past, now is not; that which is to come, yet is not; and what is the present? The glasse is alwayes running, and the clock never stands still: The houre passeth away by flying minutes. What is flown by, is past and gone: what is yet behinde, is still to come: But where is the time which we use to call long? Bernard makes often mention of that most true and excellent saying of *S. Hierom* (and, Reader, it is worth observing) No labour ought to seem long unto us, no time long, in which we are seeking after Eternall glorie.

And yet, though the life of man be but very short in comparison of *Eternitie*, there is none of the damned that can justly accuse God for not granting him a longer life. They

They must condemn themselves for not living better. *There is no inquisition in the grave* (saith Solomon) ^{Ecclus 41.4.} whether thou hast lived ten, or an hundred, or a thousand yeares.

In hell it is no time to complain of shortnesse of life. Every man hath lived long enough, if he hath lived godly enough.

Here, Christian brother, I will deal more boldly and plainly with thee, and lay the matter so open that thou shalt see it clearly presented before thine eyes. Thou sayest that thou dost often think upon heaven, and that thou hast an earnest and longing desire after *Eternitie*. Savest thou so? I heare thee, but I do not beleeve thee: neither would I have thee beleeve me if I should say so of my self. For how can it be (O good Christian brother) how can it be that thou or I should think so often and so seriously upon heaven, and have such a longing desire (as we say we have) after *Eternitie*, and yet be so lukewarm, yea stone-cold in matters of religion; so slow and backward

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backward to that which is good, so prone and forward to that which is evil, so ready and willing to all manner of wantonnesse, so querulous and complaining, so slothfull and negligent? Where we should be angrie, there are we too patient; and where we should be patient and couragious, there are we too faint-hearted and pusillanimous. In the fire of every light affliction, our patience melts and consumes away: nay we are often cast down with a word, we are blown down with the breath of a mans mouth. But never are we more impatient and desperate, then when our wills are crossed. I might speak here of the hot Apostems of lust wherewith our hearts are often inflamed, and swoln, and likewise of the devouring Cancer of Envie which often eats into our breasts, and makes our flesh consume away: But I passe them by. Notwithstanding what hath been said, we good and godly men, as we professe our selves, and would have other think us to be, too timorous where

where we should be bold, and too bold where we should be timorous, glory in nothing more then in this, That we have often in our mindes, and hearty desires, the joyes of *Eternitie*. Beleeve it, it is not credible that the thoughts of heaven and *Eternitie* should be so often in our mindes, as we speak of, and yet mean while that we should live no better then we do. Did I say, It is not credible? Nay I say it is impossible. And thus I shall declare it.

The Patriarch *Jacob* served his uncle *Laban* for his daughter *Rachel* seven yeares, *And they seemed* Gen. *to him but a few dayes, for the love* 29.20. *that he had to her.* Hearest thou this whosoever thou art that so complaineest? Thou servest no impostour or deceiver as *Laban* was, but God thy maker, and him that will surely keep his covenant and promise, Thou servest not for a wife, but for the kingdome of heaven: not for the beauty and sight of a wife, but for the beatificall vision and *Eternall* sight of God : not for the

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the delight and pleasure of a wife, but for celestiall and *Eternall* delights and pleasures. And yet doth the trouble of one winters day oftentimes so cast thee down, that suddenly all thy love towards God, and thy desire after heaven begins to wax cold in thee. As soon as the storm of aduersitie begins, thou breakest forth into most bitter complaints, thou callest heaven and earth to witnesse, thou breathest nothing but revenge; yea oftentimes, I beleeve, thou sparest not God himself, but callest his justice into question. At other times when pleasure with her fawning allurements hath once enticed thee, she doth so bewitch thee, and take away thy memory, that thou quite forgettest to serve God, and so runnest headlong into the *Labyrinth* of sinne, which hath a fair entrance at least seemingly, but leadeeth thee the next way to destruction. Is this the vigilancy which thou so much talkest of? Is this thy heroicall fortitude, and love of God? How wilt thou serve
God

God seven yeares, as Jacob did Laban, when (alas!) thou canst not endure the labour and sorrow of one short day? O Simon, Simon, sleepest thou? Couldst thou not ^{Mark} watch one houre with thy Lord ^{14:37.} and Master? But heare further concerning the Patriarch Jacob. He being beguiled by his uncle Laban, who gave him blear eyed Leab in stead of beautifull Rachel, served him yet seven yeares more for his daughter Rachel, whom he dearly loved: And no doubt but those seven yeares also seemed unto him but as a few dayes, for the exceeding great love that he had unto her. And it is very likely that oftentimes when he was weary at his work he had an eye unto Rachels beautie, and said thus with himself, Surely for her beauty she is worthy for whom I should suffer seven yeares hard service; and, if need were, I would not stick to serve yet seven yeares more. Such was the affection that he bore unto Rachel, that it made him scarce sensible of any labour.

Hearest

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Hearest thou this, thou which goest for a Souldier of Christ? conceivest thou this? understandest thou this? How then canst thou still murmur against God? Thou art bid to serve God for Gods sake, that so thou mayest at length enter into Gods *Eternall* rest; Thou art exhorted to tolerance and patience here, that so thou mayest be made partaker of immortalitie with the blessed hereafter: And yet sleepest thou, O sluggard? Hast thou not an eare to heare? Art thou still complaining? Do but reckon up the yeares which thou hast spent in the service of God, and see whether thou hast served God faithfully and painfully twenty yeares, as *Jacob* did *Laban*. I am afraid thou wilt come short in thy reckoning: Hast thou served God so many moneths? I tell thee, I make a question of it. Number the nights that thou hast spent in watching and praying, recount the dayes which thou hast spent in holy exercises, and see if thou canst truly say unto God as *Jacob* did to *Laban*,

In

In the day the drought consumed ^{Gen.} me, and the frost by night, and my ^{31.40.} sleep departed from mine eyes. Thus ^{41.} have I been twenty yeares in thy house: I served thee fourteen yeares for thy two daughters, and six yeares for thy cattell. Tell me, Christian man, hast thou served GOD thus twentie yeares? Thou knowest thy wages, if thou serveest God: Not *Labans* daughters nor flocks of sheep; God himself shall be the reward of thy service: Thou shalt be blessed both in soul and body; It shall be well with thee on every side; Thou shalt enjoy all manner of delights, great delights without either lacking or loathing, and without end. Thou shalt swimme in the bottomlesse *Ocean* of pleasures: And yet (behold!) thy hands are slack to every good work; Thy feet are slow to go to Church; thy heart consumes away with envie, flames with anger and revenge, abounds with the vermine of filthy thoughts, and is quite dead through slothfulnesse and impatience. Is this thy serving of God?

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God? Is this the way, thinkest thou, to heaven, to immortall life, to eternall blessednesse? Surely it is not. Why dost thou not rather as *Jacob* did? when thou art weary with any labour which thou undergoest in the service of God, when the world goes ill with thee, when adversitie presseth thee, prosperitie seduceth thee, and labours burden thee, lift up thine eyes to Heaven, behold *Rachel*, who is promised unto thee, and thus comfort up thy self, Be not troubled, O my soul, Behold thy *Rachel*, thy *Rachel* which is in Heaven, fair *Rachel*, comely *Rachel*, *Rachel* that is all beautifull, not having any one blemish about her! Behold Heaven and the house of thy *Eternall* rest and pleasure! Be content to suffer for a while, a little sorrow, and some pains: for thou shalt shortly be where thy *Rachel* is, and there thou shalt be the more joyfull and blessed, by how much the more thou art here sorrowfull and afflicted: There shall thy rest be the more pleasant and joyfull, by how much

much the more thy life here is heavy and painfull. Well then, be of good courage, shew Christian fortitude and patience. *Eternitie*, blessed *Eternitie*, is more worth, infinitely more worth then all that we can do or suffer. If thus, O Christian brother, thou wouldest animate and encourage thy self, if with such eyes thou wouldest oftner look up to heaven, if with such affection thou wouldest dayly think upon *Eternitie*: Beleeve it, All thy dayes of service here on earth, would seem but few, for the great love which thou wouldest have unto *Eternitie*: Thou wouldest count all labour easie, all troubles welcome, all losses gain. This I will say, and therewith I will conclude, The more a man thinks upon the *Eternitie* of the world to come, the more care he will take here, to leade a godly life in this present world.

THE

Thus saith the high and loftie
that inhabiteth ETERNITIE.



Eternum quod cruciat

Adam lost ETERNITIE, Christ regained
it: to this the Angels invite us from this
the devils withdraw us: have a care
whether thou followest.

oftie o
TIE.

termis



qued crucia

regained

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THE SEVENTH
CONSIDERATION
upon
ETERNITIE.

*How Christians use to paint
Eternitie.*

HE that is to go through
an house in the dark,
must go warily and
leisurely, step after
step, and he must grope for the
wall: If mans understanding
will be prying into *Eternitie*,
if he thinks here in this life to
enter into it, he is much de-
ceived: The way is dark, and full
of difficulties. He may hurt him-
self by the way, but he shall never
here attain unto it. The way thi-
ther

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ther is but short indeed: but when man is once in, there is no coming out again. And yet though no mortal man can so conceive of *Eternitie*, that he can certainly say what it is, notwithstanding the infiniteness thereof is shadowed out by certain pictures and resemblances, in such manner, that every man may have a glimpse of it. Whatsoever we speak, or write concerning *Eternitie*, howsoever we set it out in colours; All is but a shadow, yea a shadow of shadows. No *Orator* in the world can with all his Rhetorick sufficiently expresse it; No *Limner*, with all his curious art and skill, can set it forth to the life. If all times that ever were, and ever shall be, should be put together, they would infinitely come short of *Eternitie*: the Latitude thereof is not to be measured, neither by houres, nor dayes, nor weeks, nor moneths, nor yeares, nor *Lustras*, nor *Olympiads*, nor *Indictions*, nor *Jubilees*, nor ages, nor *Plato's* yeares, nor by the most slow motions of the *Eighth sphere*, though these

these were multiplied by a thousand, or a million, or the greatest multiplier or *Number numbering* that can be imagined. Neither can it be measured by any *Number numbered*, as by the starres of heaven, the sands of the sea, the grasse of the field, the drops of the rivers, and such like. The number of *Eternitie* is past finding out.

The Saylers use to sound the depth of the sea by a plummet and a line : Let us also let down the plummet and line of our humble and reverent cogitations, to sound the depth of *Eternitie*, which yet is past finding out. But if we will go by this *Map*, if we will sayl by this *chard*, if we will view well this *Picture*, we shall come much nearer finding it, then otherwise we should.

Christ as a childe, taken as it were from the manger and the cradle, almost quite naked, and without clothes, *stands in the clouds*: on his shoulders he beares a crosse : In the clouds there is this inscription, *E T E R N I T I E*: Beneath Christs
K feet,

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feet, down upon the earth there
the *Skeleton* of a man, or nothing
but the bones of a man without
hair or skinne, onely he hath
beard to be known by : in his left
hand he holds a piece of parchment,
in which these words are written,

Greg. *Momentaneum quod delectat, That*
which delighteth is momentanie:
In his right hand he holds up an
Apple. Neare unto him there stands
a Raven pecking a shellfish, with
this subscription, *Cras, Cras, To*
morrow, To morrow. The Earth
opens her mouth, and flames of fire
breake forth, and tend aloft in
which these words are written, Æ-

Greg. *ternum quod cruciat, That which*
tormenteth is Eternali. Christ com-
ing down from the clouds Two
adore with bended knees of diverse
sex, in the place of all mankind.
Bebinde them there is a running
Houre-glasse, or a Diall measuring
houres by the running of water,
called a Clepsydra ; and a Book ly-
ing wide open : On one page there
is written, They spend their dayes
in mirth, and in a moment go
downe

Job
21.13.

down to the grave. On the other page, *who shall deliver me from the* ^{Rom.} *body of this death?* Before them ^{7.24.} stand *Two* heavenly *Angels*, which embrace them with their arms, and pointing at Christ bid them lift up their eyes unto him. This is the *Picture*: The meaning follows.



CHAP. I.

Christ inviting.

CHrist the *Eternall* sonne of the *Eternall* God came into this world, clad with no other garment then we, that is, stark naked. The garment of immortalitie and innocencie we lost by *Adams* disobedience. And now (alas!) how miserably arrayed do we come into this world! Christ together with us, yea for us suffers punishment, and yet was not guiltie of any sinne. But what means this *Crosse* upon the *shoulders* of the Sonne of God? It is a bed on which he slept in death. *Golgotha* was his chamber;

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The thorns, his pillow ; And the
 Crosse, his bed. Which many reli-
 gious men of former times well
 considering with themselves, have
 voluntarily and freely chosen to lie
 hard, and take little rest, that at the
 day of resurrection they might rise
 joyfully to rest *Eternall*. Some, as
 we may reade, have made the earth
 their Mattresse ; Sackcloth, their
 Sheet ; and a Stone, their Boulster.
 And many there are which do so
 still to this day. But I leave them
 and return to Christ. He suffered
 death, even that most bitter and
 shamefull death of the crosse : To
 what end ? That he might save us
 from death *Eternall*. Die we must
 all of us ; but our death is but short.
 In a moment, in the twinkling of
 an eye the soul is snatched from
 the body, and this is all that which
 we call *Death*. But it is not so
 with them in Hell : Their torments
 farre exceed all the sorrows and
 pangs of death, not onely because
 they are more grievous for their
 qualitie, but also because they are of
 longer continuance beyond all
 com-

Phil.
 2. 8.

derat.

upon Eternitie. 197

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comparison : For they are *Eternall*.
So then their torments are, alwayes
to be tormented; and their death, to
die alwayes. And from this death
hath Christ the Sonne of God de-
livered us ; *the childe* that vve see
described vvalking amidst the
clouds. Under his feet is a bare *Sce-*
leton, or the bare bones of a man,
which by all signes we may gather
to be our forefather *Adams*. Heark-
en ye children, and ye childrens
children hearken unto the words of
your forefather *Adam* thus speak-
ing unto you.



CHAP. II.

Adam lamenting.

O My children, happy then in-
deed, if your forefather had
known his own happinesse, but
now miserable, and that even in
this, because mine. By me were
you destroyed before you were be-
gotten; by me were you damned
before you were brought forth. I

K 3

fain

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fain would be as God, and by the means I am left scarce a man. Before you could perish, you all perished in me. I my self do not know whether you may better call me a Father, or a Tyrant and a murderer. I cannot wonder or complain justly that you are so vicious and so sinfull : for you learnt it of me. I am sory that you are so disobedient: but this you learnt also of me. I was first disobedient unto God that made me. The Angels in Heaven blush and are ashamed to see your gluttonie and intemperance : but this is your fathers fault. Your pride hath made you odious and detestable before God : but this monster first conquered and triumphed over me, and so pride became more proud then she was before. This is the inheritance you receive from me, nothing else but an heap of miseries. God indeed of his free good-will gave unto me by a sure promise heaven for an inheritance, and intailed it upon you: But I have undone you all, cut off the intail, and prodigally made
away

away all for one bit. I valued my wife and an apple more then you all, more then heaven, more then God. A cursed and unhappy dinner, for which I deserved to sup in Hell many thousand yeares after. I lived in *Paradise*, a garden full of all delight and pleasure beyond imagination : God gave me the free use of all things therein ; onely the fruit of one tree was forbidden me. I was Lord of all the creatures, I was wise and beautiful, strong and lusty. I abounded with all manner of delights. The aire was then as temperate as could be desired ; the clouds were clad in bright blew ; the Heaven smiled upon us ; the Sunne did shine so pure that nothing could be more. All things seemed to gratifie us at our new marriage. Our eyes could behold nothing but that which was flourishing and pleasing to them : Our eares were continually filled with musick, the birds those nimble Choristers of the aire ever warbling out their pleasant ditties. The earth of it

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self brought forth odoriferous cinnamon and saffron. I was compassed about with pleasures on every side. I lived free and remote from all care, sorrow, fear, labour, sicknesse and death. I seemed to be a God upon earth. The Angels in heaven rejoyced to see my happiness: there was none that did envyme but my self. But because I obeyed not the voyce of God, all these evils fell upon me. I was driven out of *Paradise*, banished from the sight of God, and for shame I hid my face. Labour, sorrow, mourning, fear, teares, calamities, a thousand miseries seized upon me, and quite wearied me out; you feel it, as many as are of my family: and that which seems to be the end of all temporall miserie and sorrow, is oftentimes the beginning of *Eternall*. O my children learn by your own wofull experience, learn by your own losse and mine, learn I say to be wise at length. I will give you but one lesson, and it is but in three words, which you shall do well to learn by

by heart, and that is, *To hate sinne.*
Behold! Do you not see a grie-
vous flame breaking out hard by
me? It hath burnt ever since sinne
first entred into the world, and
shall never be put out. All other pu-
nishments are but light, and shall
shortly have an end: But the dam-
ned shall be tormented in *this flame*
for ever and ever. Now, if we will,
we may escape it. Heaven is set
open to all; but there is no coming
to it but by the way of repentance,
and the gate of the crosse: He that
walketh in this way, and entreth in
at this gate, may be certain of his
salvation, and eternall joy in the
kingdome of heaven, where he
shall have an everlasting habitati-
on. This is the counsell of *Adam* to
his children, I say it is *Adams*
counsell,

*Who falling once did make his children all
Both guilty of his punishment and fall.*



CHAP. III.

The Raven croking.

NEare unto the *Skeleton* of the *Protoplast*, or the bare bones of the first man that God made, is the *Ravens* place in the picture, which makes very much for the representation of *Eternitie* to the life. It is a well known saying of *August.* *Saint Augustine*, *Cras, cras*, that is, *To morrow, to morrow*, is the voice of the *Raven* : Mourn therefore like a *Dove*, and beat thy breast. The chiefest cause that I conceive, why most men lose their part and portion of blessed *Eternitie*, is because they seek it not *To day*, but deferre the seeking of it till *To morrow*. For what is more frequent or ordinary, then putting off repentance till *To morrow*, *To morrow*, which God doth know, we are uncertain whether we shall live to see or no : but that we may not seem to put it off vwithout some fair pretence, vve make many fair promises unto God.

*I will To Morrow, that I will,
I will be sure to doe it :
To Morrow comes, To Morrow goes;
And still thou art to do it.
Thus still repentance is deferr'd
From one day to another :
Untill the day of Death is come,
And Judgement is the other.*

But the day of promise is so long
a coming, that the day of death
often prevents it, and we are sud-
denly snatcht away, and swallowed
up of *Eternitie*, and so plunged into
the gulf, miserable men that we
are, into the gulf of everlasting
horror and despair. This is it that
undoes many, saith Saint *Augu-*
stine, whilest they cry, *Cras, Cras,*
To morrow, To morrow, the gate is
suddenly shut against them: There-
fore the sonne of *Sirach* often
calls upon us to this purpose, *Make* ^{*Eccles*}
no tarrying to turn unto the Lord, 5. 7.
and put not off from day to day :
For suddenly shall the wrath of
God come forth, and in thy securi-
tie thou shalt be destroyed, and
perish

perish in the day of vengeance. It was truly said of *Seneca* that Ro

Seneca. *man* Philosopher, A great part of our life we spend in doing ill; the greatest part, in doing nothing; but all in doing another thing rather than what we should. Not unlike to *Archimedes*, who, when *Syracuse* was taken, was sitting secure at home, and drawing circles with his compasse, in the dust. For do we not see most men, when the *Eternall* salvation of their souls is in question, handling their dust; and stretching themselves to their furthest compasse, set upon the tenter-hooks as it were, and distracted with law-suits, money matters, worldly businesse, and labours that shall nothing profit them at the last? *Eternitie* is a thing they never once think of, or else very seldome, and then but slightly for a snatch and away, as dogs are said to lap at *Nilus*. *Martha, Martha, thou art carefull and troubled about many things: but one thing is needfull, and that is, Beatitude*, or blessednesse, not that

Luke
10.41

that on earth which such as it is, is yet but short; but that in heaven, which is *Eternall*.

Before we take any businesse in hand, we commonly examine it at this vvell knowvn rule, saying, *Is it worth my pains? Shall I get my bread by it?* Should not a Christian man rather in the beginning of every vvork, sit down and say vvith himself, *Shall I gain heaven by it? will it any thing further me in the way to blessed Eternitie?* We do not love to trouble our heads vvith such *Quere's* as these, we put off the hearing of them till another time: we do adjourn it from one time to another, and another, and still another. And at the last day of Term, we will grant a hearing. Foolish men! when at last we are not able to labour, then we first begin to think of labour. When we must needs depart out of this world, then we begin to think upon another world. When we can live no longer here, then we begin to think of the life to come hereafter. When the
houre-

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houre-glasse of our short time is run out, then we begin to think of eternitie. When there is no time left for repentance, then presently we will repent. When the gate is shut, then we knock. But this is the fault of all sinners in generall, still to deferre their Repentance from day to day. Every sinner is ready to say, (saith Saint *Augustine*) *I cannot now, I will another time.* Alas! Alas! *If another time, why not now?*

Dionys. *Dionysius King of Sicilie* disrobing *Apollo* of his cloth of gold, said thus, *Nec æstati nec hyemi vestis hæc convenit, It is a weare neither fit for winter nor Summer.* In Summer it is too heauey, and in Winter it is too cold. So do many (saith Saint *Ambrose*) play with God, and deceive their own souls. They say, Let a young man live according to the fashion of the world; Let him drink and dance, let him go to the Horse-race, and to the Wrestlers: let him go a coursing in the fields with his companions. It is for old men

to stay at home, and not to stirre abroad, unlesse it be to Church. This is too melancholick a life for a young man. But when they grow old, what do they then? Then are they old and sickly, weak and feeble; you must not look for these things of them at that age; their strength will not permit; it is not with them as formerly it hath been; you must give them leave to take their ease; let them have a care of their health: This is all they have to do. Thus we let the Summer and Winter of our age passe away, and never once think of the *Eternall* Spring. But let us remember our selves, and *as we* Gal. 6. have opportunitie let us do good. ^{10.} But let not our song be any more, with the black Raven, *Cras, Cras, To morrow, To morrow*, and so let *To day*, and *To morrow*, and the next, and so our whole life passe away, and *Eternitie* overtake us before we are aware. *To morrow* is not, *To day* onely is ours. So saith Saint James, *Go to now, ye that* James say, *To day, or to morrow we will* 4.13.

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go into such a citie, and continue there a yeare, and buy and sell, and get gain: whereas ye know what shall be on the morrow. For what is our life? It is even a vapour that appeareth for a little time, and then vanisbeth away. It was a very good answer that *Messodamus* gave one, inviting him to a feast the next day, (as it is reported by *Guido Bituricensis*) My friend, saith he, why dost thou invite me against *To morrow*? I durst not for these many yeares, secure my self that I should live one day for I have expected death every houre. No man is sufficiently armed against death, unlessse he be alwayes prepared to entertain it. What is it else but rashnesse and folly, folly and madnesse, and indeed meere contempt of *Eternitie*, for a man to lie down in ease upon a feather-bed, to sleep secure snorting and snoring, and to lodge an enemy, a deadly enemy, all the while, since in his very bosome? Sudden deaths are very common and ordinary amongst us. How many have we heard

Messodamus.

continually heard of, that went to bed well o-
 sell, and ever night for ought any man could
 now not tell, and were found dead in the
 morning! I will not say carried
 away out of their beds, and cast
 into Hell-fire; whether it be so or
 no God knows. Have we not seen
 and known some that have been
 suddenly stricken, fallen sick and
 died in the space of an houre?
 Within an houre: yea lesse then
 an houre, sound and sick, quick and
 dead. And yet do we (rash and
 foolish men!) procrastinate it from
 day to day (that is nothing) from
 yeare to yeare do we deferre our
 Repentance, and the amendment
 of our lives, and death mean time
 unexpected seiseth upon us, and
 delivers us up unto *Eternitie*. Saint
Augustine, correcting in himself
 such lingring and dangerous de-
 lay, such lentitude and backward-
 nesse of minde and will to repent,
 said thus, I felt and found how *August.*
 I was held intangled, and I uttered
 such lamentable complaints as
 these, *Quamdiu, quamdiu Cras*
& Cras, quare non hac hora finis
tur.

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turpitudinis mee? How long shall I deferre, and still cry *To morrow, To morrow?* Why do I not now begin, even this very present houre? why do I not break off my sinfull course, and begin to live better? Thus I spake and fell a weeping for very contrition of heart.

Antonie the Great (as *Saint Hierom* witnesseth) when he used exhortations to the people to stirre them up to godlinesse and vertue, was wont to wish them alwayes to keep in minde, and often meditate upon that saying of the Apostle, *Sol non occidat super iracundiam vestram*, Let not the Sunne go down upon your wrath. And this prohibition he did not restrain to wrath onely, but made it generall, Let not the Sunne go down upon your wrath, hatred, malice, envie, lust or any other sinne, lest it depart from you as a witnesse against you.

John Patriarch of Alexandria had a certain controversie with one *Nicetas* a chief man of that city.

The

The matter was to be tryed at law, *John* was for the poore, *Nicetas* for his money. But for peace sake there was a private meeting and hearing appointed, to see if they could come to some composition and agreement. They met, they fell to words, they were hot at it, a great deal of choler and stomach was shown on both parts, neither would yeeld a jot, neither would depart an inch from his right. A great conflict there was between them, many houres spent to little purpose: they were further off from agreement at length then before: for neither would yeeld to conditions propounded by either: well; it grew late, they departed more offended and displeased one with another then before, and so left the suit pendent. *Nicetas* thought it a hard case to part with his money, and the *Patriarch* seemed to be in the right, and to stand out in the cause of God and the poore. But yet when *Nicetas* was gone, the good *Bishop* weighed the matter better with himself, and

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and condemned himself for his
pertinacie, and though he was in a
good cause and knew it also, yet
said, Can I think that God will
be well pleased with this implacable
wrath, and wilfull stubborn-
nesse? The night draws on: And
shall I suffer the sunne to go down
upon my wrath? That is impious,
and not according to the counsell
of the Apostle. So the good Pre-
late could not be at rest till he had
sent unto *Nicetas*: For he out of
hand sent messengers of good re-
steem, and gave them this charge,
that they should say no more to
him but onely this, *Domine, Sol
occasum est*, that is, Sir, *The sunne
is going down*. Upon the hearing
of which message there was such
a sudden alteration wrought in
Nicetas, that his high stomack
came down presently, he began
to melt, his eyes did stand full
swoln vvith teares, and he had
much ado to keep them in. Out
of doores he ran presently after
the messengers (for he made haste
to speak vvith the *Patriarch*) and
coming

derat.

upon Eternitie 213

coming to him in humble manner
saluted him thus, *Holy Father, I*
will be ruled by you in this or in
any other matter. Whereupon the
Patriarch made him very wel-
come: So they embraced each other
very lovingly and became good
friends. Great surely was the ver-
tue, and speedie was the operation
of these few words, *The Sun is go-*
ing down: For presently upon the
hearing thereof a peace was con-
cluded betwixt them, which was
sought for before with multitude
of words, but could not be effe-
cted. So do thou, whosoever thou
art that knowest thy self guiltie of
any grievous sinne, if not be-
fore, towards the evening at least
call to minde those operative
words, *The Sunne is going downe.*
For what knowest thou whether
thou shalt rise again with the Sun
or no? And if thou diest in the
night without Repentance, it is a
question in which *Eternitie* thou
shalt have thy part, whether of the
blessed, or of the cursed. Where-
fore do what thou hast to do quick-
ly,

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ly, *The Sunne is going down.* But have a care it go not down upon thy lust or luxurie, envie or blasphemie, detraction or theft, or upon any other grievous sinne unpented of. Good God ! what a thing is this ? If there be but a stain in a garment, a spot in the face, a blot in a cap, we presently use some means to take it out, or wash it off. Are these such eye-sores to us, and yet are we so blinde within, that we cannot see our manifold corruptions and pollutions ? or do we see and suffer them ? can we suffer them and not be troubled at them ? are we troubled, and yet seek no means to expiate and purge them out ? When we are polluted at any time with the stain of sinne, we should labour presently to take it out : The sooner it is done, the better and the easier it is. Therefore saith Saint

Ambros *Ambrose*, We ought to be careful to repent : but that is not all ; Our repentance must be also speedie, for fear lest the heavenly husbandman in the Gospell, that planted

figs.

derat.

upon Eternitie. 215

figge-tree in his vineyard, come
and seek for fruit, and finding none
say unto the dresser of his vineyard,
Cut it down. If the sentence be
once past, there is no avoiding the
fatall blow: Down it must. If
therefore we finde our selves once
wounded with sinne, let us look
for help in-time. The brute beasts
which have no understanding will
teach us so much providence. The
Harts of Candie or Creet, as soon as
they are struck, runne presently
to their Dictamnium or Dittanie; The
swallows, to cure the blind-
nesse of their young ones eyes, flie
to fetch their Chelidonium or Ge-
landine; The Dogge when he is
sick, makes haste to his Grasse to
give him a vomit; The toad fight-
ing with the Spider, as soon as she
feels her self beginne to swell,
crawls to her Plantain, and so
is recovered. These by a naturall
instinct know their own proper
medicines, and upon all occasi-
ons presently make recourse unto
them. But we poore miserable
men, more unreasonable and with-
out

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out understanding then the beasts are wounded every day, and that many times deadly, and yet notwithstanding we seek for no medicine to cure our spirituall diseases. We use the same diet we were wont to do, we talk as freely and merrily as ever we did, we go to bed at our accustomed houre, and sleep according to our old compasse. But *Repentance* is the Physick that goes against our stomacks, *Contrition* cuts us to the heart, *Confession* seems bitter in our mouthes : we choose rather to continue sick, then so be cured. This is our miserable condition : so foolish are we, and void of understanding, either not knowing, or at least not embracing that which would make for our *Eternall* good.

If we would give eare unto the counsell of the heavenly *Angels*, which seem in the Picture according to their description, to give direction unto us, and are indeed appointed by God as ministring spirits for our good : if we would,

I say, give eare unto their counsell,
 then certainly we would neither
 suffer our eyes to sleep nor our eye-
 lids to slumber, neither the temples
 of our heads to take any rest, un-
 till our peace and reconciliation
 were made with God. They put
 us still in minde that our day is al-
 most spent, that the night draws
 on, that our glasse is neare running
 out, that death is at hand, and af-
 ter death cometh judgement: But
 we securely walk on in our old
 way; Let the day spend, let the
 night draw on, let the glasse runne
 out; Come death, follow judge-
 ment, We are not, troubled at it,
 we care not, we regard not, no
 warning of the *Angels* will serve
 our turn.

We sweetly sleep, and never dream
 of this.

Unhappy man whosoever thou art!

—*Potes hoc sub casu ducere somnos?*

And canst thou sleep in such a case
 as this?

Canst thou go to bed, with a
 Conscience thus laden with sinne?
 Canst thou take any rest when thou

L liest

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liest in danger of *Eternall* death
 Canst thou lodge in the same bed
 with the brother of Death, and cer-
 tain sleep into thy bosome? I
 can, I tell thee, that I can, and finde
 no harm at all by it. Be not too
 confident: That may happen in
 the space of one houre, which hath
 not happened in a thousand. Thou
 art not past danger: For consider
 with thy self how long thou hast
 to live: There is no great distance
 betwixt thy soul, and death, hell
 and *Eternitie*. It is gone in a
 breath. Thou mayst most truly
 say every houre, I am within one
 degree of death, within one foot,
 yea within one inch. Death need
 not spend all his quiver upon thee:
 One Arrow, the head of one Ar-
 row shall wound thee to the heart,
 and make such a large orifice that
 bloud and spirits and life and all
 shall suddenly run out together.
 Either thou livest in a malignant
 and corrupt aire, or else thou art
 troubled with distillations falling
 down from thy head upon the
 lungs, or else there is some ob-
 struction

struction in the veins or in the liver, or else the vitall spirits are suffocated, or else the pulsation of the Arteries is intercepted, or else the Animall spirits runne back to their head, and there are either frozen to death, or else drowned. One way or other thou postest to the end of thy short race; and presently thou art but a dead man, carried away to *Eternitie* in the turning of an hand, before thou couldst imagine, or think upon it. There are a thousand wayes to bring a man to his end; I do not speak of lingring deaths before which there goes some warning, but of sudden deaths that summon us, arrest us, and carry us away all in a moment. He dies suddenly that dies unpreparedly. Death is not sudden if it be foreseen and alwayes expected. That's sudden death which was unpremeditate : and unpremeditate death is the worst of all deaths : And from such sudden death good Lord deliver us. It is good counsell for every one, let him be of what age he will, for no age

is priviledged more then another death hath a generall commission which extends to all places, persons, ages, there is none exempt: It is good counsell then I say for every one at all times, and in all places, and in all companies to expect death, and to think every day, every houre to be his last: Then let him die, when please God, he shall not die suddenly. How many men have we heard of, whose light hath suddenly been put out, and life taken away either by a fall, or the halter, or poyson, or sword, or fire, or water, or Lions pawes, or Bores tusks, or Horse heels, and a thousand more wayes then these! As many senses as we have (That number is nothing) As many parts and members as we have (And yet this is nothing) As many pores as there be in all the parts of our body put together, So many windows are there for death to creep in at, to steal upon us, and suddenly cut our throats.

August. Thou wast born (saith Saint Augustine) That is sure: For thou shalt

shalt surely die. And in this that
 thy death is certain, the day also of
 thy death is uncertain. None of
 us knows how neare he draws un-
 to his end. I know not, saith Job, ^{Job}
 how long I shall live, and how soon ^{32.22.}
 my maker may take me away, or
 (as our translation hath it) I
 know not to give flattering titles :
 in so doing my Maker would soon
 take me away. In the midst of our
 life we are neare unto death :
 For we alwayes carry it in our bo-
 some : And who can tell whether
 he shall live till the Evening or no?
 This murderer and man-stealer
 (for so I call Death) hath a thou-
 sand wayes to hurt us, as by thun-
 der and lightning, storms and tem-
 pest, fire and water, &c. Instru-
 ments of mischief he hath of all
 sorts ; as Gunnes, Bowes, Arrows,
 Slings, Spears, Darts, Swords,
 and what not ? We need not be
 beholding to former ages for ex-
 amples of sudden deaths : Alack !
 we have too many in our owne
 dayes. Have not we our selves
 known many that laying them-
 selves

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selves down to sleep, have fallen into such a dead sleep, that they are not to be awaked again till they shall heare the sound of the trumpet at the last day ? Death doth not alwayes send his *Heralds* and *Summoners* before to tell us of his coming ; but often steals upon us unexpected, and as he findes us so he takes us, whether prepared

Math. or unprepared. *Watch therefore:*

25. 13. For ye know neither the day nor the houre. There is a kinde of Repentance indeed in Hell ; but neither is it true, neither will it profit any thing at all : For it is joy ned with everlasting and tormenting horreur and despaire. *Now,*

Hebr. *3. 13.* *now* is the acceptable time of Repentance, *Now* whilest it is cal-

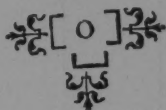
Math. led to day. Bring forth therefore *3. 8.* fruits meet for Repentance. The

John Night cometh when no man can *9. 4.* work. Work therefore while it

Origen is day. The Day, saith *Origen*, is the time of this life : which may seem long unto us, but indeed is very short if it be compared with *Eternitie*. And after

this

this short day of this present life
there follows the day of *Eternitie*,
which is infinite long and hath no
night to come after it. O man,
whosoever thou art, think upon
these things: but thou especially
whosoever findest thy self guilty
of any grievous sinne. Repent and
amend, Remember *Eternitie*, and
think upon the day of Death. It is
uncertain in what place Death will
expect thee: Do thou therefore
expect Death in every place. As
the Lord shall finde thee, when
he calls for thee, so shall he
also passe sentence
upon thee.



25
Whatsoever thou takest in hand
remember the end, and thou shalt
never do amisse. *Ecclus: 7. 36.*



To think upon *ETERNITIE*, & not
to amend ons manners, is to bid heave
en farewell, & to joyn hands wth hell.



THE EIGHTH
CONSIDERATION
upon
ETERNITIE.

How Christians ought not onely to look upon the Emblems and Pictures of Eternitie, but come home and look within themselves, and seriously meditate upon the thing it self.

ORder requires now, that leaving the *Psalmist*, and the rest, who have described unto us *Eternitie*, we should descend into our selves, keep at home, and stay within. He is a great way from home, from himself and from his own salvation, whosoever hath an eye to that onely which is *Transitorie*,

L 5

and

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and forgetteth that which is *Eternall*.

The Lawyers know well enough that a man will not let go his right and title, though it be but in a matter of three halfpence, if it be a perpetuities, and to be yearely paid for ever. Yea it is thought a great rent if a man be bound to pay though but three farthings yearely to his landlord, as long as the world endures. In such esteem are perpetuities, though in things little worth, though but three Pepper-corns. If thou art so solicitous and eager in pursuing thy right of three halfpence; how comes it to passe, O man, that thou art so negligent and carelesse in seeking after the inheritance of an *Eternall* kingdome, which may be had at a few yeares purchase? Thou fallest out with thy brother for three halfpence, thou goest to law with him, thou makest it a long suit: In the mean time thou sufferest others to carry away the inheritance of the *kingdome of heaven*. What is the reason? Is it so

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little worth? is it not worth looking after? It seems, thou thinkest so; or else thou wouldest labour for it more then thou dost. Thou art much cumbred about other things, thou thinkest all pains little enough; thou art never weary of seeking after them; But as for *Eternitie*, that thou thinkest to be a great way off, and therefore thou art scarce ever at leisure so much as once to think upon it; or, if thou art any time at leisure, then thou hast no minde to it. Oh! it is a grievous thing, and very wearisome to be alwayes looking after that which yet is not here ever thoroughly to be lookt into. Who would trouble his head, and weary his minde about it? We are all for the present: Give us present possession; that is the thing we desire, that is the thing we delight in; there is some content in that.

See our folly and want of discretion! What blindnesse is this, or rather is it not madnesse, to look for certaintie where none is, and where it is, never to look for it?

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In a businesse concerning our temporall and uncertain riches, we love to be certain, we will have good securitie, which yet at the best is very uncertain: But concerning *Eternall* and certain riches, we make our selves so certain, that we look for no assurance; we are so secure, that we look for no securitie, which yet, if we would, we might have as good as could be desired. Does any man lend money without a bill, or a bond, or a pledge? Every man hath this presently in his mouth, I love to be certain; I desire good securitie; I will go safely to work; I will not put the matter to hazard. Things present and certain, when we hold the balance, alwayes weigh down things future and uncertain. *Better, say we (as the proverb goes) is one bird in the hand then two in the bush. And, I had rather see a Wren in the cage, then an Eagle in the clouds.* We are of *Plautus* his minde, we carrie our eyes in our hands, and beleeve no more then we see. What fond and foolish

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foolish men are we, that seek for certaintie of such things as are most uncertain, which deceive us most when we make our selves most sure of them, which make themselves wings and flie away, whilst we think we have them fast enough in our hands ! But, be it known unto all Christian people, what assurance and securitie Christ the King of Heaven will give ; what assurance, I say, of *Eternall* life Christ will give unto all those that will enter bond for performance of covenants : *If thou* ^{Matth.} *wilt enter into life, keep the Com* ^{19.17.} *mandments. Si vis ad vitam ingredi, serva mandata.* The condition of this obligation is such, that if thou keepest the Commandments, thou shalt enter into life, life *Eternall* : But if thou breakest the Commandments, in as much as thou breakest them, then this obligation shall be void, and of none effect. For whosoever breaketh one of these Commandments, and deferreth his repentance, and doth not the same
houre

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houre wherein he hath sinned, seeks reconciliation and peace with God, whom he hath offended, he is in danger to lose himself, and all that he hath, and manifestly hazardeth the *Eternall* salvation both of soul and body. There is but three fingers breadth, or rather but an inch between him and death. For he hath within himself the matter of a thousand diseases, and causes of death: And yet rash and foolish man he persisteth and continueth still without fear or wit in the state of damnation; in which state if it should please God to take him away suddenly, he is in danger to perish everlastingly. Is it not a bold and foolish part for a man to adventure all that he hath at a cast, and hazard the losse of *Eternall* riches when he may easily keep them?

If a man should suffer in Hell but so many torments, as he hath lived houres, or but so many torments as he hath committed sinnes all his life, this might seem somewhat

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what the more tolerable. If it were so, that in hell there were any end of torments after the expiration of any certain number of yeares, men would make no end of sinning all the dayes of their life; The enemies of God would increase every day more and more: For albeit they know that the torments in Hell are so many in number, that they cannot be numbred; so long for continuance, that they cannot be measured; so grievous for qualitie, that they cannot be endured but with such infinite pain, that every minute of an houre shall seem a whole yeare: Notwithstanding all this, men are nothing deterred from sinne, but walk on boldly, or rather run headlong to their own destruction.

If all the torments that can be inflicted or imagined, should be heaped together upon the head of a man for an hundred yeares together, they would not come neare the punishments of Hell for one yeare, no not for a day, nor yet an houre. All the punishments that
Theeves,

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Theeves, Robbers, Murderers, and such Malefactours suffer, though grievous for the time, yet they are quickly ended; in three or four dayes they are over, or in the compass of a week at most: But the torments of the damned are not for a yeare, or an age, but for ever. God shall ever punish them, because he can never punish them enough, though he punish them to all *Eternitie.*



CHAP. I.

Eternitie doth not onely cut off all comfort and ease, but even all hope also.

IN this life we have *Hope* for our comforter in all calamities and distresses, which hath a soveraigne vertue to mitigate and assuage all pains and sorrows. And God of his great mercy for the most part in all adversities still leaveth a man some *Hope* of help and succour.

The

The sick man as long as he lives, he
still lives in Hope : as long as there
is life, there is Hope. But after this
life ended there remaineth to the
dampned no more any Hope of com-
fort. Hope the last comforter of
all taketh her flight, and Eter-
mall desperation seizeth upon them.
 The Prophet *Daniel* speaketh of an
Angel coming down from Hea-
ven, and saying, Hew the tree *Dan.*
down and destroy it, Cut off her *4.23.*
boughs, shake off her leaves, and
scatter her fruit abroad, yet leave
the stump of the roots thereof in
the earth. Upon which words saith
 Saint *Ambrose*, The leaves and the
 fruit are shaken off, but the root
 is preserved ; that is, Delights here
 are taken from us, and punishments
 are inflicted upon us, but yet Hope
 is not taken away from us. Be-
 hold ! The root is preserved, Hope
 is left behinde. In Hell it hath no
 rooting. Behold the day cometh,
 crieth the Prophet *Malachie*, *Mal.*
that shall burn them up, saith *4.12.*
the Lord of Hosts, that it shall
leave them neither root nor branch.

And

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Job 19.10. And *Job* lamenting, crieth out,
am gone, and my Hope hath been
moved like a tree. The Hope,

Prov. 10.28. *The expectation of the wicked shall*
perish : So saith *Solomon*. There-
fore whilest there is time and place
for *Hope*, let us have *Hope* ; but let
us *Hope* for such things as we
ought. All humane things are vain
and uncertain ; The *Heathen*
Poet tells us so much in these
verses,

*Omnia sunt hominum tenui pendentia filo,
Et subito casu qua valere ruunt.*

All humane things hang by a slender
thread.

What stands most strong is quickly
ruined.

Bey-
nard. We must not therefore place our
Hope, trust, and confidence in such
things. *S. Bernard* sheweth us a
better way in these words, *Faith*
saith, God hath prepared for the
faithfull, great and unconceivable
good things : And *Hope* saith, He
hath reserved them and laid them
up for me : And *Charitie* saith in
the third place, I make haste, and
think

think it long till I come to them.
 True Hope, as Saint Gregorie affir- *Greg.*
 meth, raiseth up the minde to the
 thought of Eternitie, and taketh
 away the sense of all outward cros-
 ses and troubles. True Hope makes
 us to understand that all worldly
 things are vain, but a *Modicum*,
 but for a moment: But oh that mo-
 ment on which all Eternitie doth
 depend! The day of death, and the
 houre of the extreme and last ago-
 nie is properly that moment, and
 that precious jewell, for buying
 whereof the wise merchant selleth
 all that he hath. But few know
 the worth of this jewell. About
 Eternall salvation, saith Saint Hi- *Hierom*
 erom, every man is negligent. But
 what is the reason that men are so
 negligent in a thing of such great
 moment? Poore men! we are trou-
 bled with weak and ill eyes. We
 see well enough neare at hand, but
 we can scarce perceive any thing
 as farre off. I do not speak of such as
 are come to mans estate, or such as
 are grown old. Boyes and girles
 when they are new taken from
 their

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their cradle, before they have all their teeth come forth, learn the first elements of vices, they smutch their fingers presently with the soil of covetousnesse ; and after a while they have an unsatiable desire after getting riches, they learn to make good markets for themselves ; if they meet with a good penieworth, they presently lay hold upon it, their hand is presently in the purse, either laying out for gain, or receiving in gain ; they know how to make the best use and advantage of their money ; they get an insight into the mysteries of divers trades, they will be talking of merchandise, they will learn good judgement of wines, they will tell you what fashion and cut is in use beyond seas : *Juvenal* the Poet in his *Satyres* gave these a lash long ago,

*This old wives teach boyes in their infancy,
And girles do learn before their ABC.*

*Hence is the rise
Of every vice.*

Hence

Hence cometh our grosse ignorance, and forgetfulnesse of things *Eternall*. Young and old, all do overvalue their money : but as for Heaven and *Eternitie*, they know not, neither will they understand the true worth of them. But let us proceed.



CHAP. II.

Eternitie is a Sea, and a three-headed Hydra : but it is also a Fountain of all joy.

I Would fain ask thee, O Christian man whosoever thou art that hearest Sermons often, but seldome, it may be, with attention and devotion; thee especially fain would I ask one question. Suppose thou shouldest take in hand to lade out all the water in the sea, into a small river neare adjoyning which runneth back again into the sea continually, as fast as it is cast out. Suppose thou shouldest use no other ladle but a very smal spoon to
cast

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cast it out withall. Now tell me, How long dost thou think thou shouldest be in draining of the *Hydra*? Or again, Suppose thou should draw it out with a bucket as big as an hoghead, and as fast as thou drawest, poure it out into another channell: Answer me, In how many yeares dost thou think thou shouldest be able to draw the drie? To sit scorching and frye in the flames of Hell-fire so many yeares, I know thou wilt say, was a grievous and wicked torment. And yet the damned would think it well with them if it were so: they would like the condition well, and not think the time long, but that they had any assurance, that at length their torments should have an end, and not extend to all *Eternitie*.

We reade in Heathenish Antiquities of old time, a thing more strange then true, of a certain *Hydra*, or *Snake*, which (as they feigned) had three heads, and as soon as one was cut off, had two shoot up in the place thereof. But if this

Hydra

Hydra be any where to be found,
 it is in Hell; where there is a three-
 fold *Eternitie*, which like the *Hy-*
dra stretcheth out her long neck
 with three heads, that is, *The pain*
of losse, the pain of sense, and the
worm of conscience that never di-
 eth. What miserable and improvi-
 dent men are we, that having but a
 short journey to go, but full of dan-
 gers all the way, go on notwith-
 standing so merrily and sportingly,
 as if we were walking all the while
 through a *Paradise*, or a most plea-
 sant garden, free from all fear of e-
 nemies, and in the end of our walk
 presently to be received and admit-
 ted as Citizens into our Heavenly
 Countrey, a place of all securitie!
 For can we be ignorant? if we be,
 it is our own fault. But we cannot
 be ignorant that at length we shall
 come to the two gates of *Eternitie*,
 the one of the blessed, the other of
 the damned: And enter we must
 at one of them; that is certain: at
 which God knows; it is according
 as we shall behave and carry our
 selves by the way.

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as we shall behave and carry our
selves by the way.

Laus.

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*Laure.
Justin.*

Laurentius Justinianus wondering at the merry madnesse of such travellers, breaks forth into this exclamation, Oh the lamentable condition of mortall men, which go on exulting all the way, whilest they are but exiles, or banished men from their own countrey ! Let us not settle our minds upon any vain joyes, and fond toys by the way, whilest we are travelling towards our Countrey ; but let us so runne our race, that at the end thereof we may obtain admittance in at the gate which is the entrance to *Eternall* blessednesse. God hath indeed created us rather unto joyes and pleasures then unto labours and sorrows, but we are much mistaken both of the time and place : It is not here, it shall be hereafter. Joyes are prepared in Heaven ; but none but the good and faithfull servants shall enter into them. And by what means may a man obtain entrance ?

Math. 11.12. Knowest thou not what Christ said ? *The Kingdome of Heaven suffereth violence : and the violent*

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olent take it by force. Think now thus with thy self, Am I this violent man? Is this the violence here spoken of, To eat, to drink, to rise up to play, to lie down to take my ease? It is not, certainly. Fight we must; but it must be the good fight, like Christian Champions; Run we must, but so that we may obtain; Strive we must, but to enter in at the strait gate: Labour we must, and offer violence to the kingdome of heaven; but it must be in due time and place, Now whilest we have time; here, whilest we are on the way, whilest we have life and strength, that when we come to the point of death, and so passe the *Horizon* of this world, and depart into another, never to return back again; when we shall be translated from time to *Eternity*; then at the last we may have joy for our life past, and hope for that which is to come. Let us labour therefore, let us labour, I say, and offer violence to our selves, fighting against our own froward wils and affections: so shall we ob-

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tain by the mercy of God everlasting rest for short labour, and eternall glory for a few dayes travell.

Jonah
4.6.

True and solid joy is not hereto be found in vain delights and pleasures, but in Heaven where there is joy and pleasure for evermore. God prepared a gourd, and made it come over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. And what is all the pleasure, or rather vanitie of this present World? Is it not like Jonahs gourd flourishing for a time, and yeelding a comfortable shadow? Rich men have their gourd also, that is, their riches, under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons have their gourds also, that is, great tables and delicious fare, under the shadow whereof they are merry and joyfull. Voluptuous men also have their gourds too, that is, their unlawfull pleasures, under the shadow whereof they lie down and

and sport themselves. But (Alas!) sorrow follows after such joy, and suddenly overtakes it; Their mirth is soon turned into mourning; And their delights and pleasures end in gall and bitterneſſe. For what became of *Jonahs gourd*? God prepared a worm when the morning ^{*Jonah*} rose the next day, and it smote the gourd that it withered. Now tell me *Jonah*, where is thy gourd? What is become of it? Where is now thy exceeding great joy? They are both gone together: Thy gourd is withered, and thy joy is ended. Such are our vain delights and pleasures, such is our joy, rather shadows of things then any thing indeed, they passe away suddenly, and become like *Jonahs gourd* that soon withered. The joy of this world is but for a moment, but the joy of the life to come is for all Eternitie.

CHAP. III.

Here is declared by a most memorable example, How sweet and precious the taste of Eternitie is.

THis knew *Theodorus* very well. One born of Christian Parents, and as it seems he learned it many times, when for yeares he was but youth, but an old man for judgment and discretion. For on a great Festivall day kept throughout *Egypt*, there being a great feast in his fathers house, and many invited thereunto, when some were eating and drinking, others laughing and playing, and others sporting and dancing, he amidst all these jollities retired himself to his inward closet, finding himself wounded to the heart, but with a chaste arrow. For thus he began to expostulate with himself, Unhappy *Theodore* ! What would it profit thee, if thou shouldst gain the whole world ? Many things thou hast indeed ; but canst thou see

iderat.

upon Eternitie. 245

How long thou shalt enjoy them?
Thou livest in abundance now,
thou maist feast it and make merry,
thou maist laugh and be fat, thou
maist rejoyce and skip for joy:
But art thou sure how long this
shall last? I should like it well, if
it would last alwayes. But what
shall I do? Shall I for the enjoying
of these short and transitorie plea-
sures and delights, deprive my self
of those joyes which are *Eternall*?
Tell me *Theodore*, is this accord-
ing to Christian Religion, to frame
unto our selves an heaven here on
earth, and think to passe from de-
lights to delights, from *Temporall*
to *Eternall*? Either I am much de-
ceived, or else Christ shewed unto
us another way unto the kingdome
of heaven, and that is through ma-
ny tribulations. Therefore have
no more to do with worldly vani-
ties, but preferre *Eternall* joyes
before *Temporall*. Thus he said,
and fell a weeping: So then he re-
tired himself into a withdrawing
room, and there prostrating him-
self upon the earth, he prayed after
this

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this manner, Eternall God, my heart is naked and open before thee: I send up my sighs as humble *Oratours* and *Pétitioners* unto thee; I know not what to ask nor how. Onely this one thing I beg at thy hands, that thou wilt not suffer me to die an *Eternall* death. Lord thou knowest that I love thee, and that I desire to be with thee, that I may sing *Eternall* praises unto thee. Lord have mercie upon me. Whilest he was thus praying, in comes his mother one sudden, and presently perceived by the rednesse and moistnesse of his eyes that he had been a weeping, and thereupon she saith, My Sonne what is the matter with thee? Why weepest thou? Why mourneest thou? Why keepest thou out of sight to day? Why dost thou not come to the table? The rest are all there: Thy companie is desired: Come away. But *Theodore* answered and said, I pray you good mother have me excused: I finde my self somewhat ill at stomack, I pray you do not urge me to eat

derat.

upon Eternitie. 247

God, my or drink against my stomack. So
before with a fair and colourable pretence
as hum he sent away his mother. Then
ers unto being alone he conferred with
to ask God and himself about *Eternitie*,
thing and strictly examined all the course
wilt not of his life, saying unto himself,
death What am I? or, What have I been?
I love How hath it been with me hereto-
be with fore? or, How shall it be with me
all praise hereafter, if I lose my part and fel-
merci lowship in the kingdome of heaven,
as thus and blessed *Eternitie*? There are
er one divers wayes to Heaven: Some go
ceived one way, some another: It is no
esse of matter which way we go, so we
weep come thither. But because all wayes
h, My are not alike, neither are all na-
with tures alike, every man ought to
Why choose that way which is most
t thou convenient. There is a short way
t thou and a long, a safe way and a dange-
e rest rous: If then I be afraid to go a long
is de and dangerous way, there is a shor-
odore ter and a safer, which if I shall
good choose, without all doubt I shall
finde have the Angels for my compani-
nack, ons and comforters, and they will
o eat rejoyce with me. But my friends will

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grieve at it : at the first, it may be of
but after a while they will also rejoyce. Well *Theodore*, deferre
while, but not too long, and
not yeeld too much. I hope I shall
one day grow a strong man, and
then I shall be better able to deale
with mine enemies ; for I shall
finde those that are strong : But
what if they be easie, flattering
fawning, and such as will ever
weep for me ? The truth is, I am
most afraid of such. But please
up a good heart man, and though
by nature thou art flexible, and ea-
sily moved, yet pray unto Christ
and he will make thee strong and
immoveable. But what if thy mo-
ther falls a weeping, beseecheth
thee with her tears trickling down
her cheeks ? What if she hangs
about thy neck, and desires thee
to spare thy self ? What if she
shews thee her breasts which gave
thee suck ? Will not all these
move thee ? Here remember what

Sermon Saint *Hierom* saith, Notwith-
standing all these importunities
run with speed unto the Standard

it may be of Christs Crosse: It is a vertue and
 will also re-praise-worthy to be cruell in such
 deferre a case as this. It is the portion and
 g, and inheritance of thy mother the
 hope I shall Church to stand under the Crosse
 man, and of Christ: So did *Marie* the mother
 le to de of Christ: and so must thou, if thou
 r I shall wilt have God thy Father in
 ong: Be heaven, and the church thy mother
 flattering on earth: And so thou wilt do, if
 will eve thou beest a true Sonne and no
 is, I am bastard. But must I do it now in
 ut plue my youth, in the very flower of
 l thoug mine age? That's hard. So it is indeed
 and e to flesh and bloud. But experience
 Christ teacheth it, that God is not well
 ong an pleased with late service: for late
 thy mo services are seldome good. There-
 seecher fore they do well that begin to serve
 ag dow God betimes, that seek him early,
 e hang & that remember him in the dayes
 es the of their youth, and learn to submit
 if the their tender necks unto the yoke of
 ch gav Christ. But I have been brought up
 the tenderly, I have been fed with dain-
 er wha ties: and shall I now enter upon a
 otwith strict and rigid course of life, and
 unities bid adieu to all my pleasures? Shall
 and an I be able to endure it? I hope I

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shall. But, How long ? For a year
or two ? That's not enough ; I must
go further, and continue to the end
even as long as I live. Therefore
weigh and consider the matter well
with thy self, before thou resolve
and either never beginne, or else
continue to the end. I will by Gods
assistance ; for I hope he will not
leave me alone to strive with these
difficulties, which of my self I shall
not be able to overcome. But it is
a hard matter to strive against cus-
tome. I have hitherto lived like a
Noble man and a Free man : and
shall I now live like a poore man,
and a slave ? or, if I do, How long
shall I live so ? If I put on the
poore mans person, and act in the
Theatre of this world, when shall
I put it off ? At the end of the last
Act. And how farre is it thither ?
As long as it is to the last breath.
Thy part is not ended, till thou
art to depart out of this life. If
thou once comest forth in the
poore mans dresse, there is no put-
ting it off again : Thou must not
once think of thy silks, sattens,
and

iderat.

upon Eternitie.

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and velvets; Purple and fine linen thou must not weare, untill thou beest clothed with the robe of immortallitie and glory. *Theodore*, what thinkest thou? shalt thou be able to hold out to the last Act? I will strive what I can, and comfort my self by the example of other good *Actours* that have gone before me. And whom should I choose rather to follow and imitate then Christ the Sonne of God, who voluntarily became poore, and made himself of no reputation, humbling himself above measure, to do and suffer like a servant, being Lord of all? And shall not I do and suffer any thing after his example? Shall not I take up the Crosse and follow him? Am I better then he? Why should I be afraid to follow, when I have such a Leader? For who is it? Who bids me follow him? It is the voice of man, that I heare; but it is the will of God, whom I ought to obey, because he commands. But this is too high a point of Philosophie, for a man

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shall. But, How long ? For a yeare or two ? That's not enough ; I must go further, and continue to the end, even as long as I live. Therefore weigh and consider the matter well with thy self, before thou resolvest; and either never beginne, or else continue to the end. I will by Gods assistance ; for I hope he will not leave me alone to strive with these difficulties, which of my self I shall not be able to overcome. But it is a hard matter to strive against custome. I have hitherto lived like a Noble man and a Free man : and shall I now live like a poore man, and a slave ? or, if I do, How long shall I live so ? If I put on the poore mans person, and act in the *Theatre* of this world, when shall I put it off ? At the end of the last Act. And how farre is it thither ? As long as it is to the last breath. Thy part is not ended, till thou art to depart out of this life. If thou once comest forth in the poore mans dresse, there is no putting it off again : Thou must not once think of thy silks, sattens, and

and velvets; Purple and fine linen thou must not weare, untill thou beest clothed with the robe of immortallitie and glory. *Theodore*, what thinkest thou? shalt thou be able to hold out to the last Act? I will strive what I can, and comfort my self by the example of other good *Actours* that have gone before me. And whom should I choose rather to follow and imitate then Christ the Sonne of God, who voluntarily became poore, and made himself of no reputation, humbling himself above measure, to do and suffer like a servant, being Lord of all? And shall not I do and suffer any thing after his example? Shall not I take up the Crosse and follow him? Am I better then he? Why should I be afraid to follow, when I have such a Leader? For who is it? Who bids me follow him? It is the voice of man, that I heare; but it is the will of God, whom I ought to obey, because he commands. But this is too high a point of Philosophie, for a man

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to forsake his riches, and to embrace povertie. And, what wilt thou do *Theodore*? Resolve with thy self what to do.

Why do I thus long doubt and dispute within my self? Why do I waver thus between hope and fear? Have I not the example of my Lord before mine eyes? Did not he suffer many things not to be uttered? Was not he nailed to the crosse and despitefully used? He forsook his heavenly treasures, and came poore into this world. His *birth* and *death* shewes it. At his *birth* he wanted a cradle; in his *life* he had not where to hide his head: and at his *death* he had not wherewithall to cover his body. Naked came he into this world, and naked he went out. How was it with him in *life*? He was faine to flee from one place to another. He was often wearied with travell, scorched with heat, and drie for thirst. He was as indefatigable in doing, as he was patient in suffering; and both in an high degree. Was ever any
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upon Eternitie.

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one so well bent to poverty, so patient in labours, and so gentle and milde when he was reproached? And should I be ashamed of such a Leader? Should I blush to be called one of his followers? Shall not I be content to be such as my Lord and Saviour will have me to be? I am ready for love of him to suffer hunger, thirst, cold, nakednesse, povertie, and such like. I am willing for his sake to be bound, burnt, and cut in pieces. These sufferings are but short, they cannot continue long. But the joyes or torments of *Eternitie* are long indeed: for they shall never have end. Therefore farewell all the world, and the things that are in it, I care not for you, I regard you not; Farewell, I say. But welcome *Eternitie* whensoever thou comest; Thou art the onely thing that I seek after, my soul longeth after thee, there is nothing that I desire in comparifon of thee.

With the heat of such cogitations his soul was so set on fire,
that

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that it was inflamed with the love of *Eternitie*, which the blessed shall enjoy in Heaven. Therefore he resolved to take leave of his Parents, to forsake his riches, and bid adieu to his delights for ever. He did not resolve hastily, but continued in his resolution constantly. He was not soon hot, and soon cold: He was not altered all on the sudden: He did not passe from one extreme to another: He did not strive for the highest pitch at the first, but rose up by degrees, and became one of *Pachomius* his Scholars. You have heard the *Prologue*; But there follows no *Tragedie*, after it: For, contrarie to the law of a *Tragedie*, we have a sorrowfull beginning, but a joyfull ending. He came forth with a *Lachrimæ*, but went off with a *Plaudite*: At his *Intrat* there was weeping for grief, but at his *Exit* there was clapping of hands for joy. Thus you have heard the life and death of *Theodorus*, whose soul fed as it were upon thoughts of *Eternitie*, and was delighted there-

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therewith as with marrow and fatnesse. He was not of the worlds minde, which counteth *Eternitie* but a fable; but refused not himself to become a fable and a by-word in the world, being perswaded fully of a blessed *Eternitie*, and earnestly desiring and thirsting to have a part in it.

Christian brethren, shall I speak a free word but a true? or, not I, but *Theodorus*? Most men live so, as if there were no such thing as *Eternitie*, as if it were but a meer fable, and feigned thing. But what do I tell you of *Theodorus*? Will you heare what Saint Peter saith?

The day of the Lord will come as a ^{2 Pet. 3.10,} *thief in the night, in the which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up. Seeing then* 11. *that all these things shall be dissolved, what manner of men ought we to be in all holy conversation and godlinesse? But where are those men now adayes by* whose

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whose holy conversation and godlineſſe a man may judge that they beleeve Saint *Peter* that the day of the Lord is coming, and that *Eternitie* ſhall follow after ? But if you will not beleeve Saint *Peter*, heare what truth it ſelf ſaith,

Math.
7.13.

Wide is the gate and broad is the way that leadeth to deſtruction, and many there be which go in thereat. Certainly men would not go in at the broad gate of deſtruction, if they did think they ſhould come out no more, if they did once dream of *Eternitie*. But, as I ſaid before, moſt men make *Eternitie* but a feigned thing, a wittie invention to keep men in awe, and a good honeſt fable. And yet, how many are apt to ſay, We beleeve that there is a bleſſed *Eternitie* after this life, we hope to have part in it, we have a deſire and longing after it. But (alas!) How little is their faith ! how vain is their hope ! How cold is their deſire ! Preſent pleaſures, money in the hand, the allurements of the fleſh ſteal away the hearts of many,

at.

upon Eternitie. 257

god-ny, and by little and little make
they the desire and love of *Eternitie*
e day grow quite cold in them, as if
that they had drowned and buried it
But in the grave of oblivion. We
at Pe- heare it often read and preached,
saith, *Thus saith the Lord, This is the*
is the *commandment of the Lord*: And
tion, as often as we heare it, we still
go in neglect it. Say the Lord what he
would will, command what he will, our
of de- old way pleaseth us best, *we will* Jerem.
18.12.
they *walk after our own devices, and*
they *we will every one do the imagina-*
But, *tion of his evil heart. Therefore* 13.
make *thus saith the Lord, Ask ye now*
g, a *amongst the heathen, who hath*
n in *heard such horrible things?* Had the
And people which knew no God, but
We known these secrets of *Eternitie*,
ter- certainly they never would have
e to contemned and neglected them.
fire Go to now, O ye sonnes of men,
s!) *Because I have called and ye re-* Prov.
1.24.
ain *fused, I have stretched out my*
their *hands, and no man regarded; I*
y in *will also laugh at your calamitie, I* 26.
the *will mock when your fear cometh:*
na- *when your fear cometh as desola-* 27.
ny, *tion,*

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tion, and your destruction cometh as a whirlwinde, when distresse and anguish cometh upon you, when Eternitie shall suddenly overtake you. If Death seize upon you in this miserable state and condition, there is then no hope of mercy: The gate is presently shut, there is no opening of it: The sentence of condemnation is past, there is no
repealing of it, Depart ye cursed
into everlasting fire prepared for the
Devill and his Angels.

Matth.
25.41.

Watch therefore, good Christians, watch I say: The Judge stands at the gate. That may happen in a minute, that you may be sorry for, for all *Eternitie*. *Antonie* the great in a certain Sermon, which he made to his people, spake thus unto them, Dearly beloved brethren, in matters of this life we have a care to make good bargains, we will be sure to have a penyworth for a peny. I lay out, for instance, so much money, and I have the worth of it in wares; I give so many crowns, and I have so many bushells of wheat;

rat.

upon Eternitie. 259

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wheat; So many pounds, and I have
so many quarters of Malt. But we
are not so wise in heavenly mat-
ters, we will not give things Tem-
porall in exchange for things Eter-
nall. *Eternall* life is a thing not
worth looking after, we much un-
dervalue it, we will scarce give any
thing for it, we will not take any
pains or labour to obtain it. And
yet what is our labour, suppose
the greatest we can undergo? If
it be compared unto life *Eternall*
the reward of it, it will not a-
mount to so much as one halfpenny
in respect and reference to a Mil-
lion of Gold. For what saith the
Psalmist? *The dayes of our life* ^{Psal.}
are threescore yeares and ten; ^{90.10.}
and if by reason of strength they
be fourescore yeares, yet is their
strength labour and sorrow. But
suppose a man should live an hun-
dred yeares, to speak with the most,
and all that while serve God zea-
lously and faithfully, were it not
time well spent to gain *Eterni-*
tie? were not the labour well be-
stowed to purchase a kingdome?
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I do not mean a kingdome to continue for an hundred yeares onely, but throughout all ages ; not an earthly kingdome, but the kingdome of heaven. Therefore Christian brethren be not puffed up with vain glorie, be not ambitious after worldly honour, be not wearied out with well doing, be not cast down with afflictions, do not sink under the burden of the crosse, but bear it patiently and cheerfully, *rejoycing with the Apostles, that you are counted worthy to suffer: For I reckon, saith S. Paul, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.* Let no man when he hath forsaken the world, think that he hath forsaken any great matter. For what is earth in comparison of heaven ? It is but as a centre to the circle, a minute to Eternitie, a drop to the sea, and a grain of dust to the drie land. What are our riches ? Fading, and uncertain moveables. We are soon taken from them, or they from us. Though with much ado we keep them

Rom.
5.3.

Rom.
8.18.

o con- them as long as we live, yet whe-
onely, ther we will or no, we must part
not an with them when we die: we can-
king- not carrie them to our graves. Why
e Chri- do we not then make a vertue of a
p with necessitie? why do we not willing-
s after ly part with them whilest they are
ied out ours, seeing-that shortly we must
t down part with them whether we will or
t under not, when death attacheth us for a
at bear debt due to Nature, and then they
rejoy- can be no longer ours? Why do we
ou are not lay them out like good Mer-
I rec- chants for the *Margarite* or pre-
Ferings cious pearl of *Eternall* life? Thus
worthy sweetly goes on *Athanasius*: But I
which must leave him and draw to a con-
o man clusion.

Pachomius was wont, whenso-
ever he felt any unlawfull thoughts
or desires arise in his minde, to
drive them away with the remem-
brance of *Eternitie*: and if at any
time he perceived them to rebell
again, he still repelled them, by
meditating seriously upon *Eter-
nitie*, the *Eternall* punishments of
the damned, the torments without
end, the fire that never goes out,
and

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and the worm that never dieth.

And here I will conclude this consideration with the exhortation of

Pachom

the same *Pachomius*; Before all things, saith he, let us every day think upon the last day; Let us in time remember *Eternitie*; Let us every minute we have to live, so live as if we lived in fear of everlasting torments, that so by the mercy of God in Jesus Christ we may for ever escape them.



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To him be glory both now and
for ever Amen 2 Pet: 3. 18.



Because man shall go to his **ETERNALL**
habitation, Eccclus:

Alas? how vnlike are the houses of
ETERNITIE? One of them we must
inhabit: we must either for ever rejoyce
in heaven, or for ever burne in hell.

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: 3. 18.



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THE NINTH
CONSIDERATION
upon
ETERNITIE.

The first Conclusion.

NO man living is able in word to expresse, or in thought conceive, the infinite space of eternitie. Between a true man and a painted man, true fire and painted fire, there is a great deal of difference : and yet these are in some kinde one like unto another. But between our common fire, and the fire of Hell, between the sorrows of this life, and the pains of Hell, there is no comparison, no proportion at all. For this life and the sorrows of this

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John
15.6.

this life are measured by space of **Time**; but the life to come, and the sorrows thereof cannot be measured by any thing but onely **Eternitie**, which also is without measure. This doth our Saviour most elegantly expresse in the Gospel of **S. John** by the Parable of the Vine-branch, *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* In these words is **Eternitie** briefly and plainly described: for mark the words well, they run not in the future, *He shall be cast forth, and shall wither, and men shall gather them, and shall cast them into the fire, and they shall be burned*: I say they run not in the future, but all in the present tense, *He is cast forth and withered, and men gather them, and cast them into the fire, & they are burned. They are burned.* This is the state and condition of the damned, *They are burned*, that is, *alwayes burning*. When a thousand yeares are past and gone, As it was in the begin-

beginning, so it is still, They are
burned: And when a thousand and
 thousand more yet are gone, As
 was, so it is, They are burned. And
 after certain millions of yeares
 the question be asked, What is now
 the state and condition of the dam-
 ned? What do they? What suffer
 they? How fares it with them?
 There can be no other answer
 made but this, They are burned,
 still burning, continually, in eterna-
ly, Eternally, from one age to ano-
ther, even for ever and ever. Upon
 this place excellently saith Saint
 Augustine, One of these two must August.
needs be the condition of the vine-
branch, either it must abide in the
vine, or else be cast into the fire: if
not in the vine, then certainly in
the fire. But that it may not be cast
into the fire, let it still abide in the
vine.



The second Conclusion.

Those men which do still con-
 tinue in their sinnes, did but
 N know

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know how neare they are unto E-ternitie, and everlasting torments; if they did consider well ~~with~~ themselves, how that God in a moment, in a breath, in the twinkling of an eye (as we speak) may suddenly take them away in their sinnes, and deliver them up unto death; Then surely, if they had it, they would give all *Spain*, all the treasures of *Asia*, all the gold of *India*, yea all the world to obtain but one houre to confesse their sinnes, to repent them of the same, and to ask God pardon and forgiveness: They would not, certainly they would not still hug and embrace their sinnes, they would not every day multiply them as they do, they would not lodge them every night in their bosome, and lie

Math. snorting in them. *For what is a*
16.27. man profited, if he shall gain the
whole world, and lose his own
soul? Though thou lovest every thing else in the world, yet, O man, have a care to keep thy soul. It were needlesse here to reckon up a Catalogue of the Martyrs of Christ

Christ in all ages. There are whole
 books of them in great volumes :
 they are recorded to all posteritie,
 and their names shall be had in
 everlasting remembrance. But the
 greatest honour that we can do
 them is to follow their good ex-
 ample to learn of them Christi-
 an fortitude and magnanimitie, to
 fear God more then man, *God* Math.
which is able to destroy both body 10.28.
and soul in Hell, rather then man
which can onely kill the body, but
is not able to kill the soul ; to love
 God more then all the world ; to
 be willing to part with all for
 Christ ; to lay down our lives for
 Christ ; to lose all to save our
 souls, and gain Eternitie. I will
 conclude here with that excellent
 exhortation of Saint *Augustine*, August.
What then shall we do, brethren ?
What ? What else but whilest we
have time, amend our lives ; where
we have done amisse, do so no
more ; become new men ? That
what is threatned and shall cer-
tainly come upon wicked and
ungodly men, may not fall upon

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us ; not because we shall not be, but because we shall not be like unto them. Whatsoever is written in the Scripture , is written for our learning, it is the voice of God. Observe and make good use of what you reade : Whatsoever we suffer in this life is but the gentle rod of our most mercifull Father, who correcteth us here, as his deare children, that we be not tormented with the damned hereafter. Why then do the light afflictions of this life seem so grievous unto us ? Why do we even tremble, and quake for fear, when we do but heare of them ? The most grieuous sufferings of this life, if we judge aright of them, in comparison of everlasting fire, are very small, yea indeed none at all.



The third Conclusion.

AMongst Christians , God knows, there are a great many, that either beleeeve there is neither
Heaven

Heaven nor Hell, or else if they
 did truly beleve it, would certain-
 ly live otherwise then they do. As
 concerning such men, the question
 may be very fitly asked, *when the* Luke
18.8.
Sonne of man cometh, shall he finde
faith upon the earth? Some there
 are that would fain be thought to
 be true beleevers; They confesse
 indeed with their mouthes, but
 dissemble with their double hearts:
if their words may be beleaved,
they may go for true beleevers;
but if their lives be examined, they
may be thought to be no better
then Infidels. They never think
 upon Eternitie, or very seldome;
 and when they do, they do but think
 upon it, and there is all; it is gone
 in a thought, they never weigh
 well with themselves what it is,
 they never seriously meditate upon
 it, they never rouse their under-
 standing to be intent upon it, they
 never bend their wills and affe-
 ctions to seek after it, they never
 imprint it in their deep cogitations,
 that so they may remember it. They
 scarce begin to think upon it, but

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their mindes are presently some
 where else, their thoughts go
 wandring, their imagination is
 working upon some-what else.
 And if at any time some sparks of
 devotion and godly desires arise in
 their hearts, they are presently
 quenched and choked with cares
 of this world, with multitude of
 businesse, with profits or pleasures,
 and such like. And thus miserable
 men they stop their eares and close
 their eyes, and without fear or
 understanding they run hūdwind
 in the way that leadeth to *Eternall*
 death. It is observed by the holy
 Fathers of the *Glutton in the Gos-*
pell, that he never lifted up his
 eyes till he was in torments: All his
 life long they were shut against
 the poore, and against all godli-
 nesse: He opened them not till he
 was in Hell, when it was too late.
 And it is no marvell that so many
 men runne blind-fold to the house
 of slaughter, and *Eternall* sorrow:
 For the way is very broad and
 pleasant, smooth and plain, a man
 can hardly go out of it, there is no
 fear

ly some fear of losing himself till he comes
to the end thereof. Then he shall
perceive that all the while he was
travelling, he was quite out of the
right way: then I say when there
is no returning back again. Many
would like this way well, if there
were no end thereof: For though
it rides merrily, it ends miserably;
and therefore they do wisely, that
leave the great roade, and travell on
in the rough way; that choose ra-
ther to go through briers and
thorns unto an eternall Paradise,
then through a pleasant Paradise to
an eternall prison; that resolve
with themselves to break through
all difficulties, counting it better
to go on weeping and mourning in
the narrow way of salvation, rather
then laughing and rejoycing in the
broad way of destruction. Most
true it is which Job speaketh, As ^{Job}
the cloud is consumed, and vanisheth ^{9.9.}
away: so he that goeth down
to the grave, shall come up no more:
He shall return no more to his
house, neither shall his place know
him any more.

*The fourth Conclusion.*

VHosoever useth to descend into a deep and serious consideration of *Eternitie*, he will be so farre from living licentiously and wantonly, that you shall hardly ever see him laughing heartily. It hath been observed of as many as have been raised from the dead, and turned again unto life, that they were scarce ever seen to laugh at all. In particular it hath been observed of Lazarus of Bethanie, whom Christ loyed. He and they, as many as have been raised from the dead might truly say with the

Ecclos. 2.2. Preacher, I said of laughter, It is mad: and of mirth, what doth it?

Not without cause in this doth *Cyrill of Alexandria* confesse himself to be fearfull; For he saith thus, I am afraid of Hell and the punishments thereof, because they have no end: I am afraid of the devouring worm, because it never dieth. *Ob that they were wise, that they understood this, that they*
would

Dent. 32.29.

would consider their latter end!
 Whosoever is not bettered by the
 consideration of *Eternitie* (I dare
 boldly say, and think I may say it
 truly) either he hath no faith at
 all, or if he hath any faith, he hath
 no heart at all, or at the best it is
 but an heart that is dead and with-
 out all sense. It was the wittie say-
 ing of a learned man, That mar-
 riage was a short and a sweet
 song, but that it had a long and
 a dolefull close: So we may most
 truly say of all the pleasures that
 we take in sinne, That it is a
 short and a merry song, but it
 ends in mourning and lamenta-
 tion, or rather, It is a song *short*
 for *time*, and *sweet* for *tune* as
 long as it lasteth: for it runnes
 much upon *quavers* and *semi-*
quavers of *mirth* and *jubila-*
tion. But the *time* suddenly chan-
 geth, and the *tune* is altered: for
 there follows without any rest the
larges and *longs* of *sorrow* and
lamentation: which cannot be
 measured by any *time*. For the
 torments of Hell are *Eternall*.

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Ob Eternitie, Eternitie, Eternitie.



The fifth Conclusion.

VHensoever we speak of *Eternitie*, we speak alwayes with the least, but we can never speak too much of it. Whatsoever is said comes short of it. No words can utter it, no figures number it, no time can measure it. For *Eternitie* is of this nature, take from it what you will, it is still the same. It is neither increased by addition, nor diminished by subtraction. Suppose there were subtracted from it so many yeares as there are starres in the firmament, drops in the sea, sands on the shore, leaves on the trees, grasse in the field, mores in the Sunne, dust on the earth: What remains? As much as there was, before the subtraction. Suppose there were so many yeares added to it: What then is the *Result*? The same that it was, before the addition.

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upon Eternitie. 275

The totall summe is neither more,
nor lesse, then what it was, that is,
Eternitie.

As long as God is, so long shall
he damned be tormented. This
we have shadowed out before by
some similitudes and resemblances;
unto which we will adde one more
out of Bonaventure. If one of the
damned, saith he, should weep af-
ter this manner, That he should
let fall but one teare in an hundred
yeares, and those teares should be
kept together so many hundred
yeares till they would equall the
drops of the sea: Alas! Alas!
(Not to speak of the sea) How
many millions of yeares must needs
passe before they can make one
little river! or if they should at
length make a whole sea of water;
yet even then it might truely be
said, *Now Eternitie beginneth.*
And if he should weep again af-
ter the same manner till he made
another sea; yet then also it might
be said again, as truely as before,
Now Eternitie beginneth: and so
on forwards for ever. Let no man
once

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once doubt of the truth hereof, because for between that which is finite and that which is infinite there is no proportion. But this seems wonderfull and strange unto us, because our imagination cannot conceive it: It cannot reach unto that which is so farre remote; It cannot penetrate into that which is infinite, for that is impenetrable. And this is the reason that our understanding is so hardly drawn to the consideration of *Eternitie*: because it blusheth in a sort, and is ashamed, or else for indignation cannot endure to tire it self in the search of that which cannot be found out. But let us put away this foolish and shamefull modesty, and let us force our understanding to the due and serious contemplation of *Eternitie*, and let it be our daily exercise to be still meditating upon such similitudes as may in some sort shadow it out, and represent it unto us: And so shall we never do amisse. Say what we can, think what we will, imagine so many millions of millions of
 yeares

hereof, yeares as it is possible for the
 is finite minde of man to conceive, we shall
 there is still come short of the measure
 seems and length of *Eternitie*. The
 into us, yeares of *Eternitie* are more, farre
 cannot more, yea infinitely more. This is
 ch unto certain, and without all contro-
 ore; verse.

which is The Prophet *Daniel* signifieth
 etrable, the incomprehensible dimension
 our un- and length of *Eternitie* in these
 own to words, *They that be wise shall* ^{Dan.}
 ie: be- shine as the brightnesse of the fir- ^{12.3.}
 and is- mament, and they that turn many
 nation to righteousness as the starres for
 in the ever and ever. Mark these words,
 ot be For ever and ever. As if he should
 y this have said, No words are sufficient
 y, and to expresse the nature of *Eternitie*.
 ng to It is for ever and ever: Here is all
 ation that I can say of it: Though more
 e our might be said in respect of its own
 edita- nature, yet I am not able to say
 may more. Observe his *Auxesis*, or his
 d re- augmentation of it by multipli-
 shall cation; For ever, that is, for *Eter-*
 e we- nitie: but he thinks that not suf-
 gine- ficient, and therefore he doubles
 s of it, and ever. And yet in the Latine
 are

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it is exprest more fully, in these words, *In perpetuas Æternitates, To perpetuall Eternities* : Mark here, he saith not *In Æternitatem, To Eternitie*, barely in the *Singular number* ; but *In Æternitates, To Eternities*, in the *plurall*, as if one were not enough : neither doth he rest here, indefinitely, saying *To Eternities*, nor yet doth he adde any finite term, because none can expresse it, but an infinite, *Perpetuas, Perpetuall* ; *In perpetuas Æternitates, To perpetuall or Infinite Eternities*. Now if one *Eternitie* is without end, what are two : what are ten ? what are an hundred ? what are infinite ? If we should multiply the great yeare or yeares a thousand times, it would not amount to the least fraction of the numberlesse number of *Eternitie*. They say that the eighth celestiaall *Orb* or *Sphere* is moved wonderfull leisurely beyond all comparison : For though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its
OWN

own proper circuit but once in thirty six thousand yeares, and this space of time they call *The great yeare*, or *Platoes yeare*. But compare this with *Eternitie*, and it will appear to be but a moment, but an instant, but a minute, indeed nothing at all. It is a true saying of *Boetius*, That an instant or point of time, and ten thousand yeares, compared together, keep better proportion, then ten thousand yeares and *Eternitie*. But heare what Saint *John* saith, *Little children, it is the last time, or, the last houre.* ^{1 John 2.18.} And this he said one thousand six hundred yeares ago. It is most true therefore what Saint *Augustine* ^{August.} saith, Whatsoever hath an end, that thing is but short. *Eternitie* is a word consisting but of foure syllables, but it is a *thing* without end. Therefore set thy love upon *Eternitie*. Let Christ be thy end, and thou shalt reigne with Christ without end.

The

The sixth Conclusion.

IT is not to be beleaved that any man that hath but the least smack of true religion, can be so farre carried away by his impotent and unruly passions (if he be not as bad as a beast ruled merely by sense, and serving onely his sensuall appetite: For the wicked and ungodly man even then when he is almost swallowed up in the deep pit, whereinto his finnes have plunged him headlong, even then, I say, doth but laugh at it, regards it not, is not at all troubled at it) It is not to be beleaved, I say, that any man that hath any Religion at all in him, can be so farre carried away by his head-strong and unbridled passions, but, if he will spend a part of an houre every day in meditating upon *Eternitie*, yea if he will but once in a week seriously think upon it, he will mend his manners, he will change the course of his life to better, he will certainly become a new man: Of

on.

proud man, he will become
 humble and lowly; of an angrie
 man, he will become milde
 the least gentle; of an unclean man,
 can be will become chaste and conti-
 his impotent; of a drunken man, he will
 (if he become sober and temperate. He
 ed mee will put on, not the outward but
 g one the inward habit of a true reli-
 For the gious and godly man. He will be-
 an even come such a one, not in clothes
 swallowed and outward expression, but in
 into his heart and inward affection. Nei-
 headlong, ther will he rashly and unadvi-
 ut laugh sedly, slightly and negligently,
 not a upon a spurt all at once on the
 not to sudden passe from one extreame
 ny man to another: (such alterations are
 t all in not good, neither will they con-
 d away tinue long) But he will again
 bridled and again weigh the matter well
 spend a with himself, he will consider well
 in me upon it, he will fasten his serious
 a if he thoughts upon it, he will often
 riously revolve in minde *Eternitie, Eter-*
 end his *nitie, Eternitie*, that shall never
 e course have end, end never, never end;
 ll cer- which shall last throughout innu-
 : Of merable, incomprehensible, infi-
 a nite

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nite ages. This will he do with consideration and attention, and often ruminat upon it, as beasts chew the cud. Meat, though never so good and wholesome, if it be not chewed in the teeth, prepared in the mouth, digested in the stomach, turned into blood, and distributed by the veins into all the parts of the body, turns to poyson rather than to nourishment, begets all manner of diseases, is retained perhaps some time in the body, but doth more harm then good, were a great deal better out then in. Even so the thoughts of death, Iudgement, Heaven and Hell are good and wholesome, godly and holy, but none more then the thought of *Eternitie*, which may worthily be called the *Quintessence*. But as it is with meat, not the taking of it meerly into the mouth, but the good digesting of it in the stomach, the turning of it into good blood in the liver, and the distributing of it into all the parts by the veins, nourisheth the body: So it is with these precious thoughts of *Death*,

Judge.

Considerat.

upon Eternitie. 283

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Judgement, Heaven, Hell and E-
ternitie: Not the bare thinking
upon them, but serious thinking
upon them with our selves, setting
apart all cares and worldly distra-
ctions, the pondering of them well
in our hearts, and the often rumi-
nating upon them, this is it that
feedeth and nourisheth the soul. If
this be not done, the rest is to little
purpose: without this even the
reading of the holy Scripture is
fruitlesse, the hearing of the word
preached is unprofitable. Many
heare Sermons often, reade the
Scripture over and over again, and
yet are little bettered by it, because
they do not meditate upon what
they have both read and heard.
When they heare, what comes in
at one eare, goes out at the other:
when they reade, the eye is no
sooner off from the book, but what
was read is soon slipt out of me-
morie. Before they can practise
what they have heard or read, they
have quite forgotten what they
should do. Therefore if we will
reade or heare with profit, we must
spend

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spend some time in meditating and then
pondering with our selves what we which
have read and heard. This lesson which
we may learn of the blessed Virgin the co
the mother of our Lord. But Mary the l
kept all these things, and pondered from
them in her heart. tion
H

Luke
2.19.



The seventh Conclusion.

FEW or none beleeve, or else do
not well understand and weigh
with themselves these words of
Christ, Enter ye in at the strait
gate; for wide is the gate and broad
is the way that leadeth to destru-
ction, and many there be which go
in thereat: Because strait is the
gate and narrow is the way which
leadeth unto life, and few there be
that finde it. This again our Sa-
viour repeats by the mouth of Saint
Luke, Strive to enter in at the
strait gate: For many, I say unto
you, will seek to enter in, and shall
not be able. Whosoever laughs at
this faith, and therefore will not
beleeve, because he doth not see;
when

Matth.
7.13.

14.

Luke
13.21.

August.

erat.

upon Eternitie.

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When that shall come to passe,
which he did not beleeve, he shall
be confounded, he shall
be confounded and separated from
the blessed, he shall be separated
from the blessed and have his por-
tion with the damned.

Hieronymus Platus reports of a
certain woman, that hearing *Ber-*
oldus a powerfull man in the pul-
pit inveigh very vehemently and
bitterly against a sinne, that she
new her self guiltie of, fell down
dead in the Church; and after a
while by the blessing of God upon
the prayers of the Congregation
coming again unto her self, related
unto them what she had seen in this
visi-ance, saying thus, Me thought I
stood before Gods tribunall, and
threescore thousand souls more
with me, called together from all
the parts of the world, to receive
their finall sentence: And they
were all condemned, and adjudged
to Eternall torments, but onely
three. Oh! what a fearfull thing
was this! I should hardly beleeve
this womans relation, but that I be-
leeve

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leeve Christs asseveration in the *Saint M*
Math. Gospel, *wide is the gate and broad the way*
7.13.2 *is the way that leadeth to destruction, and many there be that goe. Let*
14 *in thereat : And again, Strait well is the gate, and narrow is the way that leadeth unto life, and few there be that finde it. It may seeme strange to flesh and blood that God the Father of mercies should passe the sentence of condemnation upon so many, I do not say threescore thousand, but threescore thousand thousand : And what man would beleieve it, were he not perswaded of the truth thereof, upon the consideration of the soveraigne and infinite majestie of God which is offended, the inutterable malice of sinne which is committed, and many evident testimonies of Scripture by which it is plainly proved ?*
Job trembles at it, saying, *A land of darknesse, as darknesse it self, and of the shadow of death, without any order, and where the light is as darknesse, or according to the Latine, where there is no order and where everlasting horroure dwelleth.*

Job
10.22

Saint

at: upon Eternitie. . 287

the saint *Matthew* affirms as much in
the words of our Saviour, *Depart* Matth:
25.41.
from me ye cursed into everlasting
fire. Let us consider these things
well with our selves, and whilest
we have time let us wash away our
filthines with the teares of repen-
tance, for fear lest God suddenly
Godarch us away, and give us our
passport to drink with hypocrites in
the bottomlesse pit of Hell, where
there is nothing but weeping and
gnashing of teeth, where the worm
never dieth, and the fire never goes
out, from whence there is no re-
demption, no redemption, I say,
and again I say, no redemption;
No, not any comfort at all, not so
much as a little drop of cold water.
If the godly themselves, who are
in the state of grace, and in the fa-
vour of God, whose mindes and
wills be good, if they, I say, could
sufficiently conceive from what
grievous torments they shall be de-
livered at the day of judgement, and
into what unutterable and uncon-
ceivable joyes they shall enter,
without doubt they would use no
delay,

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delay, they would not let an houre
 passe, but out of hand they would
 take their leave of all vanities,
 forsake the world, and leave the
 dead to look after the dead: But
 as for themselves, they would be
 daily and hourelly well employed
 about their Masters businesse, al-
 wayes studying to please God,
 ever lauding and praising him for
 his goodnesse and mercie towards
 them, in blessing them in part
 here in this world, and giving
 them an assured promise of ever-
 lasting blessednesse in the world to
 come, for delivering them from
 the torments of Hell, and giving
 them entrance into the joyes of
 heaven. It is the saying of Saint
 Greg. *Gregorie*, The evils of this pre-
 sent life seem the more hard un-
 to us, the lesse we think upon the
 good which shall follow hereafter;
 And because we consider not the
 exceeding great rewards which
 are laid up for us, therefore we
 count the afflictions of this world
 grievous to be born: whereas if
 we did lift up our mindes, and raise
 our

Greg.

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our thoughts to the contemplation of those things which are *Eternall*, and not subject to any change; if we would have an eye unto them and set our hearts upon them, we would certainly count the sufferings of this life, and whatsoever hath an end, to be as nothing; and again, joy in tribulation is a song in the night: For although we are outwardly afflicted with the sense of sorrows *Temporall*, yet we are inwardly comforted with the hope of joyes *Eternall*.

Much after the same manner reasoneth S. *Augustine*: If thou wouldest but attend, saith he, unto what thou shalt hereafter receive, thou wouldest count all the sufferings of this present life to be but light, and altogether unworthy of the glorie which shall be revealed. For brethren (to speak of the worth of things) for *Eternall rest* a man should be content to undergo *Eternall labour*, and for *Eternall joy* willingly suffer *Eternall sorrow*: But if the labour and sorrow were *Eternall*, when should a man come to rest and joy

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joy *Eternall*? Therefore upon
 necessitie thy tribulation must be
 but *Temporall*, that so at length
 thou mayst receive a reward which
 shall be *Eternall*. For hang up
 scales, and put *Eternitie* in one
 and a thousand yeares in the other
 what do I say, a thousand yeares
 yea ten thousand, yea an hundred
 thousand, and yet more, a thousand
 sand thousand, they are all
 light to weigh with *Eternitie*
 there is no comparison between
 them. And yet further, to make
 them more light, As they are but
Temporall, so likewise they are
 but short and of no continuance
 they last but for a few
 dayes when they are at the short
 est, or rather but for one day
 that a short one, the day of
 life which is soon past, and
 are gone. Though a man there-
 fore should suffer all his life long
 even to the last breath, though
 should suffer, I say, labours, griefes,
 sorrows, imprisonment, scourges,
 hunger, thirst all his life long,
 to the last breath, yet his suffering

more but short, because his life is
 but short. For the dayes of our ^{Genes.}
 pilgrimage are but few, though ^{47. 9.}
 as Jacob told Pharaoh. And
 the man that is borne of a woman
 is of few dayes: though, as Job ^{Job}
 complaineth, full of trouble. And ^{14. 1.}
 behold, saith David, thou hast ^{Psal.}
 made my dayes as an hand-breadth ^{39. 5.}
 And that is but a short measure,
 and yet he goes further) and mine
 pilgrimage is as nothing before thee. And
 our life is short, so is our ^{2 Cor.}
 affliction light, but it worketh for us ^{4. 17.}
 farre more exceeding and Eter-
 nall weight of glorie: when this
 short life and light labour is ended,
 we shall inherit everlasting life,
 an eternall kingdome, and felicitie
 without end: we shall be made
 equall to the Angels, heirs of God, ^{Rom.}
 and joynt heirs with Christ. Oh!
 how little labour how great a
 reward! And again Augustine in
 another place, The thoughts of God
 are very deep. Where is the
 thought of God? and what is his
 purpose? He letteth the reins
 loose for the present, but after-
 wards

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wards he will draw them in. *Etern*
 not rejoyce and sport thy self, *hall*
 the fish in the water, *who*
 having got the bait in her m^{ou}th *ood*
 playeth up and down, but be^{ing} *in*
 struck with the hook *in*
 jaws may be pulled up at the *The g*
 fishers pleasure. The time *led a*
 seems long unto thee is indeed *iseth*
 short, very short. For what is *But th*
 life of man compared with *ome i*
nitie? Wouldest thou be pati^{ent} *dictio*
 and long-suffering? Consider *ff, and*
Eternitie: Doest thou onely *a cert*
 consider thine own dayes, *de cha*
 but few and short, and doest *he oth*
 think that in them all things *ment:*
 be fulfilled? That the *o littl*
 should be condemned and the *whippe*
 ly crowned? Wouldest thou *et him*
 all these things fulfilled in thy *heares*
 and short dayes? God shall *once*
 fill them in his own time. *Cal reason*
 is *Eternall*, God is patient *at fathers*
 long-suffering: And thou sayest, *unpuni*
 I cannot be patient and long-suffe^{ring} *what f*
 ing, because I am not *Eternall* *sees th*
 But thou mayest be if thou wilt *that he*
 For do but joyn thy heart to God *he lets*

Etern

n. Eternitie, and thou shalt be Eter-
 f. all with him. If thou beest a
 wh. good Christian, and well instruct-
 mo. ed in the fear of the Lord, thou wilt
 be. certainly conclude, God hath re-
 n. served all unto his own judgement.
 the. The good and godly men are trou-
 wh. led and afflicted; For God cha-
 ed. stiseth them as his own children.
 is. But the wicked and ungodly men
 E. come into no such trouble and af-
 bat. fliction: For God casteth them
 G. off, and condemneth them as aliens.
 y. c. certain man hath two sonnes;
 ch. he chastiseth the one, and letteth
 t. the other go without any chastise-
 s. ment: The one, if he goes never
 vic. so little awry, is presently buffeted,
 e. g. whipped and scourged; the other,
 n. he let him do never so ill, he never
 y. heares of it, he is not so much as
 t. once rebuked for it. What is the
 G. reason? He that is punished, is the
 t. fathers heire; and he that goes
 ft. unpunished, is disinherited. For,
 suff. what should the father do? He
 r. sees there is no hope of him; and
 will. that he is past grace, and therefore
 G. he lets him alone to do what he
 E. listeth.

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listeth. But yet notwithstanding the sonne which is ever and anon punished for the least offence, will be ready to bemoane and deplore his own case, and count his brother happy which goes unpunished. He will, I say, unlesse God hath given him a wise and understanding heart, to know what makes for his own good. He will be apt to say in his heart, My brother follows all ill courses, takes his pleasure, wastes his means, doth what seemeth good in his own eyes, is ever breaking my fathers commandments, and hath never an ill word for it. But the case is otherwise with me: If I be but out of sight never so little while, if I go but to the next doore, if I do but step aside, stirre but a foot, but an inch beyond my bounds, presently I am called in question, Sirrah where have you been? there is no hope of pardon, I am sure to smart for it. This is my case. And I say, Thou art in a farre better case then thy brother; and if thou beest not a fool, thou

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thou wilt think so too: For in that thou art corrected, it is a signe that thou art best beloved. If thou thinkest onely upon thy present state, it cannot but seem grievous unto thee: But if thou hast an eye to the inheritance which is reserved for thee, again it cannot but seem joyous unto thee. For the assurance of thy future reward will quite take away the sense of the present smart.

Hither may be added out of the same holy Father that which follows, as the summe of all that hitherto hath been said. How great and wonderfull is the mercy of God! He saith not, Labour thou for ten hundred thousand yeares together; nor yet, one thousand yeares; nor yet, five hundred yeares. But what? Labour whilest thou livest: it is but for a few yeares; after that thou shalt have rest, such rest as shall have no end. Consider this well with thy self, Thou art enjoyned to labour but for a few yeares, and amidst thy labour art not without some joy, not a day
O 4 passeth

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passeth in which thou mayst not receive comfort and consolation.

But rejoyce not thou after the manner of the world, but as the

Phil. Apostle exhorteth, *Rejoyce in the*

4.4. *Lord alwayes : and again I say, Re-*

joyce : Rejoyce in Christ, Rejoyce in his word, Rejoyce in his law.

For it is true which the Apostle

2 cor. saith, *Our light affliction, which*

4.17. *but for a moment, worketh for us*

a farre more exceeding and Eternall

weight of glory. Consider

what a small price thou art to

give, but the husk of an Akorn,

for everlasting treasures : The

husk of thy short labour for rest

Eternall. Hast thou joy for a time?

Do not trust too much to it. Art

thou sad and sorrowfull for a time?

Do not despair of joy and com-

fort, Neither let prosperity puffe

thee up, nor adversitie cast thee

down. God hath promised unto

thee Eternall life : Therefore con-

temne Temporall felicitie. He hath

threatned Eternall fire : There-

fore contemne all Temporall sor-

rows.

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To conclude then with the same
divine authour, Let us therefore be
in love with *Eternall life*; and
thereby we shall come to know,
how much we ought to labour for
the obtaining of it: For we see
that those men which are lovers of
this present life, which is but tem-
porall, and shall shortly have an
end, labour with might and main
to preserve and prolong it as long
as they can. And yet they cannot
escape death: For that at one
time or other will seize upon
them. All that they can hope for,
is but to put it off for a litle time.
When death approacheth, then
every one is labouring and seeking
to hide himself, ready to give,
and part with any thing that he
hath to redeem his life. He sends
for the Physician, he will be ruled
by him in any thing, he will take
any thing at his hands, he will
suffer any thing, purging, bleeding,
cupping, scarifying, and what not?
You see what charge a man will
be at, and what pains he will vo-
luntarily endure, to live here
O s though

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though but for a short time : And yet he will scarce be at any charge, or take any paines, after this life ended to live for ever. Brethren, it should not be so. If there be such labouring and watching, such sending and going, such running and riding, such spending and praying, such doing and suffering, to live here a while longer : What should we not willingly do and suffer to live for ever ? And if they be accounted wise, which labour by all meanes they can to put off death a while longer, being loth to lose a few dayes : What fools are they which live so, that finally they lose the day of *Eternitie* !

Think upon these things well with your selves O mortall men, and foresee the day of *Eternitie*, whether of joy or of torment, before it cometh. For although all other things passe away, yet *Eternitie* still remains, and shall never passe away.

CHAP.

CHAP. I.

The punishment of Eternall death.

THE *Messenians* had a certain prison or dungeon under earth void of aire and light, and full of hellish horreur: which as it was a most dismall place, so had it also a glorious title; for it was called the *Treasure-house*. This prison or dungeon had no doores at all to it, onely one mouth, at which the prisoners were let down by a rope, and so it was stopped up again with a great stone. Into this *Treasure-house* was *Philopæmen* that great *Emperour* of *Greece* cast, and there by poyson he ended his life. God also hath his *Treasure-house* under earth, if I may so speak: But, I pray you, what a one is it? It is of most wicked and ungodly, desperate and damned men.

Ætiolimus a Tyrant of Padua
(as *Jovius* reports) had many
prisons so infamous for all kinde
of miseries and torments, that
who-

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whosoever were cast thereinto counted their life miserie, and their death happinesse. Death might come in there without knocking, he was so welcome unto them, and so long lookt for. For this was their hard usage, They were laden with irons, starved with hunger, poisoned with stench, eaten up with vermine, and so in a most miserable manner they lived, and died at length a long and a lingering death. There every one was judged most miserable but he that was dead, and could feel no misery. Whilest they lived it was a punishment worse then death, to have their habitation amongst the dead. For the dead bodies lay on heaps rotting amongst the living in such manner that it might be truly said there, That the dead killed the living.

But the very worst of these prisons is a *Paradise*, and a most pleasant place, if it be compared with the infernall prison of Hell. Whatsoever miserie was suffered in *Actius* his prison, in this regard it

was tolerable, because it was of no long continuance, being to last no longer then a short life, and quite vanishing away at the houre of death. But the Treasure-house of the damned, which is Gods prison, is void of all comfort: The torments thereof are intolerable, because they are *Eternall*: Death cannot enter in there, neither can those that are entered get out again: But they shall be tormented for evermore. For evermore? What a fearful thing is this! They shall be tormented for evermore. It was a most true saying of *Cassiodorus*, As no mortall man can apprehend or understand what the *Eternall* reward is, so neither can any man conceive or imagine what that *Eternall* torment is.

The *Persians* had a prison into which a man might enter easily, but being once in, could get out no more; or if he did, yet very hardly. And therefore it was called *Lethe*, or *Oblivion*. It is an easie matter to descend down into Hell; but to ascend up again it is altogether

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impossible. Was ever any heard to return from Hell? This prison of Hell is not without just cause called *Lethe*, or *Oblivion*. For God is so unmindfull of the damned, that he will never remember them to have mercie upon them. Hell is called the *Land of Oblivion* or *Forgetfulness*, and that for two reasons (as a godly and learned Writer observes) First, Because, saith he, they remember God no more for their good, neither have they any memorie at all of things past, but such as doth afflict and torment them. All their pomp and glory, pleasures and delights are quite forgotten, or else not remembered without grief and sorrow. Secondly, To those that are in this horrid Region, and lake of fire, God hath forgotten to be gracious, and mercifull, neither will he send his Angels at any time to minister unto them the least comfort: If once in, there is no coming out again. For what said *Abraham* unto the rich *Glutton* frying in Hell, and desiring him

to send *Lazarus* to cool his tongue
 with a drop of water? *Between* Luke
us and you there is a great gulf 16.26.
fixed, so that they which would
passe from hence to you, cannot;
neither can they passe to us, that
would come from thence. Oh gulf
full of horreur and despaire! Oh
Eternitie of torments, the very
thought whereof is able to make a
 stout man quake and tremble! The
wicked and ungodly men dig their
own graves, and dwell therein for
evermore: But what manner of
graves do they dig? They dig as
deep as Hell, where the rich Glut-
ton was buried, from whence he Luke
lifted up his eyes in torments, and 16.23.
saw Abraham as farre off, and La-
zarus in his bosome, to his greater
torment. Oh what a terrible deep
is this! Oh what a fearfull grave is
this! Who lies here? He that suf-
fered Lazarus to lie at his gate,
having no compassion on him.
How is it with him now? He
lodgeth in flames of fire in stead
of his soft bed: he is scalded with
thirst, and his sweet cups are taken
 from

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from his mouth; his table is removed, and he hath no other food but fire and brimstone; He is not now dancing and exulting for joy, but gnashing his teeth for hellish desperation. They that are shut up in prison here in this world, have hope for their comfort; it may be they shall be delivered, and redeemed out of prison: But from Hell there is no deliverance, no redemption, no not so much as any hope at all, but *Eternall* desperation.

It is a short, but a terrible Sermon that God preacheth by the Prophet Ezekiel in these words

Ezech. 20. 47 *Say to the forrest of the South*
Heare the word of the Lord
Behold, I will kindle a fire in thee,
and it shall devoure every green tree in thee, and every drie tree.
The flaming flame shall not be quenched. How many tall Cedars, how many wicked and ungodly men flourish and wax green in this life for prosperous successe in all outward things, and yet are dry and withered for want of vertue. Heare this therefore every green and

e is rem and yet dry and withered tree. I
 food will kindle a fire, saith the Lord,
 not ne and the flaming flame shall not be
 joy, quenched. In Hell, whither you
 ellish make such great haste, there are no
 hut up Holy-dayes, no Festivals, no set
 ave ho times in which the fire shall cease
 be the burning. There is Eternall grief,
 deeme Eternall death, Eternall sorrow
 ell the without the mixture of the least
 mptie comfort. Night and day there is
 e at all no rest, no sleep at all, but continu-
 all watching and waking for grief
 ble Se and anguish, and intolerable tor-
 by the ments in everlasting fire. There
 words shall you alwayes have your being,
 South that you may alwayes be torment-
 Lord ed: there shall you alwayes live,
 in the that you may alwayes die. If you
 green will not beleeve me, beleeve Saint
 tree Augustine, whose words are these, *August.*
 not be The ungodly, saith he, shall live in
 edars torments: but they which live
 ogodly in torments shall desire, if it were
 in thin possible, that their life were ended.
 in all But death heares them not, there
 e dry is none to take away their life:
 rtue Their life shall never end, because
 green their torments shall never end.
 and But

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But what saith the Scripture? The Scripture doth not so much as call it life. For life is a name of comfort: but what comfort can there be imagined in tortures and torments, frying and broyling in everlasting fire? But what doth the Scripture call it? The second death that is, a death which follows after the first and naturall death which is common to all men. But how can the second death be called a death, seeing that he that hath part therein never dieth? We may better indeed expresse what it is not, rather than what it is. As it cannot properly be called a death, so it may be truly said that it is no life: And as concerning them that have part therein, as they cannot properly be said ever to die, so again it may be most truly said that they never live. For so to live, that a man shall alwayes live in sorrows and torments, is not to live. Therefore that life is no life: But the onely life indeed is, that life which is blessed; and that life onely is blessed, which is *Eternall*. Again, we have another

derat.

upon Eternitie.

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ure? ^{Auguſt.} ^{purpose :} ^{If the ſoul liveth in Eter-} ^{Auguſt.}
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lows a ^{Gregor.} ^{Saint Gregorie} ^{also} ^{giveth} ^{the}
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eſſed; ^{Gregor.} ^{Saint Gregorie} ^{also} ^{giveth} ^{the}
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ano- ^{Gregor.} ^{Saint Gregorie} ^{also} ^{giveth} ^{the}
cher ^{Gregor.} ^{Saint Gregorie} ^{also} ^{giveth} ^{the}

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the last as they were at the first.
It is now above five thousand
yeares since *Cain* that slew his brother
Abel, was cast into the lake of fire
that burneth with fire and brimstone;
and yet the number of his torments
yeares throughout which still he
is to be tormented, is as great as
as it was the first day of his torment;
and after certain millions of
of yeares, the yeares of his torments
for their number shall be nothing
diminished: It shall be as if he were
cast into the fire but this present
houre. And though the rich glutton
mentioned in the Gospel, be tormented
two thousand yeares together, yet still
he doth burn, and shall burn forever;
neither shall he obtain so much
as a little drop of water, though he
use never so much in treatie, not
so much as a little drop of water
to cool his inflamed tongue.

These things we often heare of, and
when we heare them, we do but
laugh at them. Certainly we count
it but a light matter to burn

the fire eternall fire. Here a man might
 thousand ask the question, *where are*
 his be *our teares; O mortall men, ye that*
 the la *ye given so much to laughing?*
 ad bri This is our condition: A small
 er of the losse, if it be but a matter of three
 still halfpence, will wring great store
 great store of teares from us: But as for an in-
 his do finite and irrecoverable losse, that
 million we can brook easily, we can di-
 his to rest that with laughter. When we
 shall be cited to appear at the barre of
 It be an earthly Judge, then we quake
 the fire and tremble: But as we are going
 though Gods Tribunall, (for every day
 d in the world some of our way, we walk
 o thou on step after step, will we, nill we;
 still hand yet as we are going) we sport
 rn for by the way. When we go to sea,
 obtain we are afraid of shipwrack: But
 water without either fear or wit we
 ch in launch into the deep sea of Eterni-
 le drop tie, and make but a laughing matter
 flames of it.

It is the wish of Saint Bernard,
 are of, Oh that men were wise ! that they
 we do were wise ! Oh that they were
 ly we wise ! What then, holy Bernard ?
 burn Oh, then would the image of Eter-
 in nitie

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nitie begin to be reformed in their
Then would they order things *pro-*
sent wisely, judge of things *with*
understandingly, and foresee things *not to*
to come providently.

Here we have Saint Pauls *com-*
mand to the Ephesians, and not *hasty*
with onely, for his words run *not*
in the Imperative Mood, and not *bold*
the Optative, Brethren, see that *into*
walk circumspectly, not as fools *to*

16 but as wise, Redeeming the time *because*
because the dayes are evil. *The*
great buisnesse of our salvation *unfin-*
ought circumspectly, diligently *th*
and carefully to be regarded of *which*
It is the most foolish thing in the *hou*
world for a man having but little *God*
time allotted him, to spend it *pro-*
digally in vain delights, whereas *ing*
he should like a thrifty merchant *mon*
employ it rather for his best ad- *vant*
vantage, to purchase a portion in *hou*
blessed Eternitie. *If we think*
gain heaven by Sporting, playing, *is*
and idling, we are much deceived *time*
To be telling of tales, or giving *S*
care unto them when they are told, *our*
to be given to our ease, and spend *to g*
 our

in their time in idlenesse ; to be calling
 things prior our cups , and sit so long at
 things pastem till we cannot stand, This is
 not to redeem the time. But this
 is truly to redeem the time, To
 give our selves to labour and
 study , prayer and meditation ;
 not for a spurt and away, but to
 hold on in this course constantly
 unto the end ; This, I say, is truly
 to redeem the time. It is the
 counsel of Saint *Augustine*, to
 steal some time from our worldly
 businesse. Will any man sue thee *August.*
 the common law ? Be content,
 of which he, to lose something, that
 in thou maist be at leisure to serve
 God , and not follow suits : for
 that which thou lovest, is the gain-
 ing of time. For as thou givest thy
 money and buyest bread ; so be
 content to lose thy money, that
 thou mayst buy rest, and oppor-
 tunitie to serve God : for this
 is indeed truly to redeem the
 time.

So ought we to spare for no cost,
 willingly part with any thing
 to gain an opportunitie of doing
 good,

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good, seeing that the dayesours
Anselm evil. The dayes of this life are full
 of sorrows, griefs, dangers, and
 temptations which ever and anon
 take from us the opportunities for,
 doing good; So saith *Anselm*. But
 if we let slip the opportunities of
 doing good when it is offered, and
 let our dayes consume away in
 meer purposes of amendment, they
 life, without bringing them to do
 good effect: From thenceforth there
 is in vain to look for any oppo
Aug. tunities of doing good; we shall
 obtaine one minute of time; and the
 losse is altogether irrecoverable.

Naz. Our life, saith *Nazianzen*, is but
 a *Mart*, or a *Fair*: When the
 appointed is once over, there is
 more buying any commodities: *Abie*
 then we will buy any thing, we
 must do it quickly, whilest
Fair lasts: We must live godly
whilest we have time to live: We
must serve God, whilest we are
strong and able. The Preacher
Eccles. often bears upon this, whatsoever
 9.10. thy hand findeth to do, do it with
thy might. The *Apostle* often
 spurs

derat.

upon Eternitie 313

layes ours us on to lay hold upon op-
portunity, and make good use of our
time. *As we have therefore oppor-* Gal.
and opportunitie, let us do good to all men: 6.10.
For, now it is high time to awake Rom.
from sleep. Thou sleepest, saith 13.11.
Saint Ambrose, but thy time sleep-
eth not, it runneth apace, yea it
flies away with wings. Happy he, happy
they that think upon these things,
and do thereafter; that live so, as at
the point of death they will desire
to have lived; to do such things as
they will rejoyce to have done
when they are translated to *Eterni-*
ty. A light neglect now will prove
an *Eternall* losse. Whatsoever we
think, speak, or do, once thought,
spoken, or done, it is *Eternall*, it
abideth for ever.

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godly

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CHAP. II.

The reward of Eternall life.

THe life in heaven is life indeed,
and the most perfect and abso-
lute

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lute life of all others, in that it is *animall*, in that it is *humane*, that it is *angelicall*, yea in that it is *divine*. There lives the *Memory* by the perfect remembrance of things that are past : There lives the *Understanding*, by the knowledge and vision of God : There lives the *will*, and enjoyeth the manner of good, without fear of losing it. In like manner liveth the *Appetite*, both that which is called *Concupiscible*, and that which is called *Irafcible*. There live all the *Senses*, and are filled with lights. There is heard no sighing, no lamentation, no grief or sorrow, nor so much as the least signe thereof. There is the most sincere and pure song of joy, without the mixture of the least drop of the gall of bitterneffe and sorrow. Let the eyes be silent, they never saw the like ; let the eares be silent, they never heard the like ; let thy heart be silent, it could never conceive the like to this life. This life includeth within it self all pleasures, riches, honours, and all the delights of all lives,

ves, senses, and faculties. S. *Au-* *August*
ustine as it were set on fire with *de Ci-*
 the fervent desire of this life, break. *uitate*
 forth into these words, How *Dei,*
 great happinesse shall be there, *cap. 30.*
 where there is the presence of no
 ill, and the absence of no good?
 where we shall be continually prai-
 sing God, who is all in all? *Blessed Psal.*
are they that dwell in thy house: 84. 4.
they will be still praising thee. All
 the faculties of our souls, and mem-
 bers of our bodies being made in-
 corruptible, shall be ever setting
 forth the praise of God. There
 shall be true glory and praise in-
 deed, where neither he that doth
 give praise & glory can be deceived,
 nor he to whom it is given can be
 flattered. There shall be true ho-
 nour indeed, which shall be denied
 to none that is worthy, nor be-
 stowed upon any that is unworthy,
 yea which none that is unworthy
 shall desire or seek after; where
 none that is unworthy shall be per-
 mitted to abide. There he which is
 the giver of vertue, shall be the re-
 ward thereof: for he hath promi-
 sed

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fed himself; and what could he promise greater and better than himself? The Prophet *Jeremias* is witnesse of this his promise, *Jerem.* these words, *I will be their God* *21.33.* *and they shall be my people.* I will be unto them whatsoever with honesty can be desired, I will be unto them life, and health, and food, and plenty, and glory, and honour, and peace, and every good thing. For this is the meaning of the words, *God shall be all in all*; shall be the end of all our desires. And one great good there is to be found in that blessed Citie of God, which is not elsewhere to be found, and that is this, That no inferior there shall envy his Superior, but they shall be like members of the naturall body compacted together in a friendly and peaceable manner, where the finger desireth not to be the eye, nor the foot the head, but every member is content with his own place. And a little after saith the same Father, *There shall we keep an Eternall Sabbath of rest, and there shall*

derat.

upon Eternitie. 317

could all we taste and see how sweet August. de ci- uitate Dei.
the Lord is, we shall be filled with
is goodnesse, when he shall be all
hall. O God my God ! Thou art
love and Charitie, Truth and Ve-
rie, true Eternitie, and Eternall
elicitie.

Another speaketh unto this life,
by way of *Apostrophe*, after this
manner, In thee there is no corru- Autov libr. de spir. et anima.
ption, nor defect, nor old age, nor
anger ; but perpetuall peace, and so-
lemn glorie, and everlasting joy,
and continuall solemnitie. There
is joy and exultation, there is an
Eternall spring. There is alwayes
the flower and grace of youth and
perfect health.

*Non est in te Heri nec Hesternum ;
Sed est idem Hodiernum :*

*Tibi salus, tibi vita,
Tibi pax est infinita :*

Tibi Deus omnia. That is,
Yesterday was with thee never ;
But to day is present ever :

Thou hast peace that ever lasteth,
Health and life that never wasteth :

God is all in all.

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Psal. *Glorious things are spoken*
87.3. *thee, O Citie of God. In thee ha*
their habitation all those that re
joyce : In thee there is no fear ; in
thee no sorrow. All desires are tuer
ned to joyes. Whatsoever a man
can wish for, is present with thee.
Whatsoever can be desired , is in
thee in abundance. *They shall be*
Psal. *abundantly satisfied with the sat*
36.8. *nesse of thy house : and thou shalt*
mak them drink of the river of
thy pleasures. For with thee is the
fountain of life : in thy light shall
we see light, when we shall see thee
in thy self, and thee in us, and our
selves in thee, living in everlasting
felicitie, and enjoying the beatifi-
call vision of thee for ever.

And though this felicitie be e-
verlasting ; yet a man may obtain
it in a short time, and with little
labour. *I have compassion on the*
Mark *multitude,* saith our Saviour, be-
8.2. *cause they have now been with me*
three dayes, and have nothing to
eat. Sweet Saviour, dost thou count
it such a matter for us to abide
with thee three dayes, and eat no-
thing?

derat.

upon Eternitie. 319

Spoken thing? And why, sweet Jesus, dost thou not rather tell us of the dayes of *Eternitie*, and the everlasting joyes wherewith we shall be abundantly satisfied in the Kingdome of Heaven? God taketh notice of the least service that we perform, and it is precious in his sight: He telleth the very hairs of our heads; and much more then will he tell the drops of bloud that are spilt for his sake, and put them up in the bottle of his remembrance.

We may therefore very well cry out with *Saint Hierom*, Oh! How great a blessednesse is this, To receive great things for small, and *Eternall* things for *Temporall*; and further to have the Lord our debtour! But thou wilt be ready to say, It goes hard to be in sufferings every day; and though all other things might easily be endured, yet death is terrible. Christian brother, I am ashamed to heare thee say so: it is foolishly spoken, and like a childe. Knowest thou not thus much? I know that I

P 4 ascend

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ascend to descend, flourish to wither, am young to grow old, live, die, and die to live blessed *Eternally*. Trust therefore in the Lord *Isai.* *26.4.* ever: For in the Lord *Jehovah* everlasting strength.

Again *S. Augustine* comes into my minde, who upon the words of our Lord saith thus, Our Lord and Saviour concluded with these words, saying, *Math* *25.46.* These shall go away into everlasting punishment, but the righteous into life *Eternall*. It is life *Eternall* that is here promised. Because men love to live here upon earth, therefore life is promised unto them: And because they are much afraid to die, therefore life *Eternall* is promised unto them. What wouldst thou have? Life? Well, thou shalt have it. What art thou afraid of? Is it Death? Well, thou shalt not suffer it. But they which shall be tormented in hell-fire, shall have a desire to die; and death shall flie from them. To live long therefore, is no great matter; yea more, To live alwayes, is no great matter; but to live blessed, that is a thing

erat.

upon Eternitie. 321

sh to w
d, live
d, living
thing to be desired, that is a great
matter indeed.

Eterna
Lord
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more,
mat.
t is a
thing

Therefore thou shalt live in
heaven, and shalt never die; There
shalt thou live blessed for ever-
more: for neither shalt thou suf-
fer any evil, neither shalt thou
be in fear of suffering; for there
it is impossible to suffer any evil.
There shalt thou possesse whatso-
ever thou canst desire; and what
thou possessest, thou shalt desire
still to possesse. Thou canst not be
cast out of possession: And this
shall satisfie thee. It was there, that
David did expect to have his thirst
quenched, and his hunger satisfied.

In thy presence is fulnesse of joy, at Psal.
thy right hand there are pleasures 16.111
for evermore: and again, My soul Psal.
thirsteth after thee: and yet again, 141.63
As for me, I will behold thy face Psal.
in righteousness: I shall be satis- 17.153
fied, when I awake, with thy like-
nesse. This is a new and a strange
voice for a King: He hath his
table well furnished with all kindes
of dishes; and yet as if he were
hunger-starved he hopes to be fil-

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led at anothers table : His own bread and his own wine would not serve his turn, to appease his hunger, or to quench his thirst. There was other bread that he had in minde to, and other liquour that he so thirsted after, the bread of Heaven, and the water of life. For what is the plenty and abundance of all the Kings of the earth? It is nothing else but meere want. And what is the dainty fare at their great tables? It is but like the beggers pitcher, if it be compared with the fatnesse of Gods house, and his heavenly table. Come eat and drink, and be filled my beloved, shall the King of Heaven say. This feast of mine shall never be ended; there shall come no sorrow after it: As it is *To day*, so shall it be *For ever and ever*. Neither can Saint *Augustine* here contain himself: but he breaks forth again into this exclamation, *Oh life of lives surpassing all life! Oh everlasting life! Oh life blessed for ever! where there is joy without sorrow, rest without labour,*

erat.

upon Eternitie. 323

His own labour, riches without losse, health without sicknesse (there is no such matter in this life) abundance without defect, life without death, perpetuities without corruptibilities; beatitude without calamities; where all good things are in perfect charity, where all knowledge is in all things, and through all things, where the Majesty of God is seene in presence, where the minde of the beholders is filled with the bread of life: They alwayes behold Gods presence, and still they desire to behold it; they desire to behold it, and yet without anxieties; they are satisfied with it, and yet without satisfaction.

And that thou maist understand and know, good Christian brother, that this superexcellent glory, these celestials riches, this Heavenly Kingdome is to be bought, heare what the same Saint *Augustine* saith; I have to sell, saith God, I have to sell; come and buy it. Lord what is it that thou hast to sell? I have rest: Come and buy it.

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it. What is the price of it? The price is labour. And how much labour is *Eternall* rest worth? If thou wilt speak the truth and judge aright, *Eternall* rest is worth *Eternall* labour. It is true indeed but do not fear: For God is merciful. For should thy labour be *Eternall*, thou shouldest never attain to rest *Eternall*: But that thou maist attain at length to rest *Eternall*, therefore thy labour shall not be *Eternall*; not but that it is worth so much, but that thou maist at length get the possession of it. Indeed it is worth the price, though it be labour *Eternall*; But that it may be purchased and possessed, it is necessarie that the price thereof be but labour *Temporall*. Therefore Christian brethren, let us rouse up our selves, and stirre up one another with this exhortation of Saint *Augustine* which here followeth.

Engl. Let us set before our eyes the life which is *Eternall*, and let us well consider the nature of it, which we shall come the better

f it? **To** understand, by removing from
 now must **whatsoever** we account trouble-
 worth? **Some** in this life. For it is easier to
 truth and **finde** what it is not, rather than
 it is wor **what** it is. And yet it is set to sale.
 e indeed **Thou** maist buy it, if thou wilt.
 l is mere **Thou** shalt not need to be much
 about **troubled** or turmoiled about it,
 never as **for** the greatnesse of the price. The
 that the **price** is **whatsoever** thou hast, and
 est **Eter** no more. Never examine **what**
 shall no **thou** hast, but consider **what** thou
 hat it is **art**. It is **worth** thy buying, though
 hat thou **thou** givest thy self for it. Give
 session of **thy** self, and thou shalt have it.
 ne price, **What?** Art thou to seek thy self?
 all; But **Art** thou to buy thy self? Behold,
 and pos- **such** as thou art, if thou canst be
 the price **content** to give thy self, thou shalt
 mporall, **have** it. But thou wilt be ready to
 ren, let **say** it may be, **Alack!** I am a wicked
 stirre up **man**; And such a man perhaps
 ortation **will** not be received for good pay-
 ere fol- **ment**: If thou beest not already
 good, do but give thy self, and
 yes the **by** so doing thou shalt become
 d let us **good**, and go for current. Do but
 of it, **make** a faithfull promise to give
 better **thy** self; and this shall make thee
 10 good:

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good : And being made good thou art a price of thy self good enough : And thou shalt have, as I said, not onely health, safety, life, and such like as shall have an end ; but also thou shalt be freed from many miseries : Thou shalt neither be wearied nor stand in need of rest, thou shalt neither hunger nor thirst, neither increase nor decrease, neither grow young nor wax old, because there is no being born there ; For there is full growth and stature, and the entire and perfect number of yeares. There is no number like unto it : For as it hath no need of being augmented, so is there no fear of being diminished : Behold what excellent things are spoken of it ! And yet I cannot come neare telling thee what it is, or what good things are treasured up in it : For,

1 Cor.
2. 9.

as it is written, *Eye hath not seen, nor eare heard, neither hath it entered into the heart of man.* And how should my mouth be able to utter what the heart of man is not able to conceive ?

And because we have gone along
through

derat.

upon Eternitie.

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through Saint *Augustines* books as
it were through so many pleasant
gardens, and are now brought at
length to the Celestiall *Paradise*,
Let us seal and confirm what hi-
therto hath been spoken, by the
testimonie of the same Father. If
we were every day, saith he, to suf-
fer all torments, yea the torments
of Hell it self, and that for a long
time together, to the end that
we might behold Christ in his glo-
ry, and have communion and fel-
lowship with the Saints : were it
not worth our pains and suffe-
rings ? Who would not suffer any
sorrow, to be made partaker of
so much good, and so great glory ?
Let the Devils then lie in wait for
me, let them assault with tenta-
tions ; let my body be brought
down with fasting, let my flesh
be kept under with pressure ; let
me be wearied with labours, let
my moisture be dried up with wat-
ching ; let one man clamour a-
gainst me, let another disquiet
me ; let me be bowed together
with cold, let me be set on fire
with

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with heat ; let my conscience mure, let my head ake, let my breaſt be inflamed, let my ſtomack be troubled with ventolities, let my countenance wax pale and bleake, let me be full of infirmities ; let my life conſume away with grief, and my yeares with mourning, let rottenneſſe enter into my bones, and let it ſpring up like a fountain under my feet ; Let all theſe miſeries come upon me , ſo that I may have reſt and conſolation in the day of tribulation, and aſcend up unto the people of the Lord. For, What ſhall be the glory of the juſt, and how great ſhall the joy of the Saints be, when every face ſhall ſhine as the Sunne ! When the Lord ſhall begin to reckon up his people in their diſtinct orders, in his Fathers kingdome ; and when he ſhall render unto every man according to his works, the rewards which he hath promiſed, that is *Heavenly for Earthly, and Eternall for Temporall.*

Think therefore upon the dayes of old, and call to minde the yeares which

derat.

upon Eternitie. 329

which are yet for to come. Think upon *Eternitie*, O man, think upon *Eternitie*; Think upon the *Eternitie* of Torment, and the *Eternitie* of Joy, which is to follow after this short life ended, and I dare warrant thee, thou wilt never complain of any adversitie, thou wilt never let slip out of thy mouth such a word as this, *This is too grievous*, or, *This is intolerable*, or, *This is too hard*: Thou wilt, I dare say, count all things easie and tolerable whatsoever can happen in this life, and thou wilt never be better pleased then when thou art most afflicted.

It is reported by *John Moschus* of one *Olympius*, an old man of singular patience, who lived cloistered up in a Monasterie near unto *Jordan*, that he had his minde so bent and fixt continually upon *Eternitie*, that he had scarce any sense or feeling at all of any temporall sorrow or miserie. For (as he goes on with his storie) Upon a time, as it hapned, a certain religious man turned out of his way to visit him, and

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and finding him in a dark Cell,
place, as he thought, uninhabitable
reason of heat and swarms of gnats
and other flies, not without much
admiration spake thus unto him
And canst thou, *Olympius*, endure
to live in such a close room, so ex-
ceeding hot, and so much pressed
with gnats and swarms of flies
But what did *Olympius* answer
And dost thou wonder at this?
tell thee, my sonne, all these are
but light matters; I count them to-
lerable, that so I may escape *Eter-*
nall torments, which are intol-
erable. I can endure to be stung by
gnats, that so I may not feel the
sting of Conscience, and the gnaw-
ing of the worm that never dieth.
This heat which thou so complain-
est of I can suffer easily, when I
think upon the *Eternall* fire of
Hell, which is unsufferable. These
troubles, if I may so call them, are
but short, and shall have an end:
But the torments in Hell are with-
out end. Whereupon said the other,
Certainly, *Olympius*, thou art led
by the spirit of wisdom and
truth;

derat.

upon Eternitie. 331

ark Cell, truth, so wisely and truly hast thou
habitable answered. I would there were
ns of gn more of thy minde, that would
out mu think thus seriously upon these
unto hi things! Then certainly there would
s, endu be more then there are now adayes,
n, so cr that would after thy example pati-
th press ently suffer and endure all things.

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CHAP. III.

The Conclusion of all.

Z*euxis* the most famous for his
skill amongst all the ancient
Painters that we have heard of,
was observed to be very slow at his
work, and to let no piece of his
go abroad into the world to be
seen of men, till he had turned it
over and over, this side and that
side, again and again, to see if he
could spie any fault in it: And be-
ing upon a time asked the reason
why he was so curious, why so long
in drawing his lines, and so slow
in the use of his pencill, he made
this

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this answer, I am long a doing
 whatsoever I take in hand, because
 what I paint, I paint for *Eternitie*. And thus stands the case with
 all, we paint also for *Eternitie*.
 Whatsoever we do, it so belongeth
 unto *Eternitie*, that a man may
 truly say of it thus, I write, I read,
 I sing, I pray, I labour, whatsoever
 I do, whatsoever I say, whatsoever
 I think, all is for *Eternitie*. Now
 this be the nature of our thoughts,
 words and deeds, if they shall re-
 main for all *Eternitie*, we ha-
 ve need have a care what we thinke
 to speak or do; it concerns us to looke
 about us, to minde our business
 not to go negligently and sleepe
 about our work, not to let any
 thing go out of our hands rude and
 imperfect, but to polish and perfect
 it with all the care, skill and in-
 dustrie that we can use. We paint
 with *Zenxis* for *Eternitie*. When
 we have done our works, they are
 presently transmitted to *Eternitie*
 to be viewed by a most judicious
 and all-seeing eye, that no fault can
 escape; and being viewed and censured

fur

g a desired they are to be committed ei-
nd, because to be *Eternally* punished or E-
or *Eternally* rewarded. What I have
e case w^{ill} before I here say again, because
Eternitie cannot be said too often, though
so belon^g should say it a thousand times;
man m^{ay} whatsoever we think, speak, or do,
te, I reas^{on}ce thought, spoke, or done, it is
whatsoe^{ver} *eternall*, it abideth for ever.

whatsoe^{ver} Will you heare what S. Gregorie *Eug.*
ie. Now^{ith}? In all our actions we must use
r thought^{eat} care and circumspection, we
ey shall must well weigh and consider with
, we h^{ur} selves what it is that we take
we thin^{hand}, and to what end we do it,
us to lo^{at} our mindes be not set upon any
busines^{hing} that is *Temporall*, but upon
ad sleep^{hose} things which are *Eternall*.
to let a^{herefore} in all thy actions labour
s rude a^o be perfect. Pray for *Eternitie*,
nd perfect^{ly} for *Eternitie*, suffer for *Eter-*
ll and i^uie, contend for *Eternitie*, labour
We pa^{ior} *Eternitie*. So live to God, that
ie. Wh^{hou} ma^{ist} live with God; So live
, they aⁿ Earth, that thou ma^{ist} live in
Eternitie Heaven; So live for *Eternitie*, that
judicio^u ma^{ist} live to *Eternitie*.

o fault o^r Heare also what S. Bernard saith, *Bernard.*
l and ce^{Our} works do not passe away af-
sur^{soon}

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soon as they are done (as they may seem to do) but as seeds sown in time they rise up to all *Eternitie*. The foolish man which hath no understanding will wonder to see such a plentiful increase rise up of such little seeds, be it good or be it evill, according to the nature of the seed which is sown. But he that is wise will ponder these things, and count no sinne little: For he hath an eye still not to that which is present, but to that which is to come; not to that which is sown, but to that which is reaped; not to that which is done in time, but to that which remains to all *Eternitie*.

Oh the dangerous and miserable madnesse of the sonnes of *Adam*. God created us unto the possession of infinite and *Eternall* goods: And why are we carried then with the whole bent of our affection to those things which are flitting and vanishing? God made us heirs of Heaven and *Sternall* possessions: And why do we so miserably entangle our selves in our vanities,

derat.

upon Eternitie. 335

they may not be sown in Eternitie. hath no order to see rise upon d or be the nature of the he that is ings, and or he hath which is to ich is to is sown, ped; not ime, but all Eternitie, and run headlong to destruction? Let us be wise in time, let us look well to our steps, let us make speed on the way of Eternitie: Let us so live that we may live to Eternitie. The way thither is short and narrow, but the Term thereof is very large.

But O miserable and foolish men that we are! We fain would obtain Eternall life; but we are loth to tread in the way that leads to it: we fain would be there; but we will not take pains to go thither. Every man desires to be blessed. There is no man, saith Saint *Augustine*, of what condition or degree soever he be, but hath a desire after that life which is blessed for ever: Therefore that life is the common haven at which all men desire to arrive; but all men know not how to steere their course aright: It is a thing which all men without controversie would fain possesse; but how to compasse it, what course to take, which way to go, that is the point they cannot agree upon. We may seek it long

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long enough upon earth; and is a question, whether we shall ever finde it or no: Not that I condemn the seeking of it, but that not seeking it in the right place. One is of opinion that the Soulers life is most blessed: but another denies that, and sayes, The life of the Husbandman is most blessed: And again, this another denies, and sayes that the Lawyers life is most blessed; and he gives his reason for it: For that Lawyer is worshipped by the people, and is much sought unto, he is ever taking of fees and pleading causes.

And again, this another denies, and sayes, The Judges life is most blessed: For he hath power of hearing causes and deciding them. And yet again, another denies this, and sayes, The Merchants life is most blessed: For he sees divers countreys, learns many fashions, gathers together much wealth. You see, dearly beloved, in so many severall kindes of lives there is not any one to be found that will please

derat.

upon Eternitie 337

n; and please all. But the life blessed for
we shal ever, that is it which pleaseth all.
ot that Blessednesse therefore is not to
t, but to be expected here, but is to be
ght place sought for elsewhere, and never to
the soule be found out but by a good & god-
ed : but by death. Ungodly men themselves
nd saye desire to die the death of the god-
dman ill, but they will not live the life
in, this of the godly : For to die well is
that the way to felicitie ; but to live
ed ; and well is matter of labour : And yet
For the that is not to be obtained with-
the peo- out this. *Eternitie* depends upon
to, he death : and there is no dying well,
pleading without living well. Choose which
thou wilt, life or death. If thou
r denies, livest well, thou canst not but die
is most well ; and it shall be well with
ower of thee for ever : If thou livest not
ng them well, thou canst not hope to die
denies well ; but it will be ill with thee
ants life for ever.

es divers Not many yeares ago a man of
fashions, a good house, having more wit in
wealth, his head, then religion in his heart,
n some being asked what he thought of
there is the strict lives of the religious, and
that will the loose lives of the licentious,
please

Q

which

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which he esteemed best, answered thus, I could wish to live like the licentious, but to die like the religious. Some wit there might be in his answer, but I am sure there was little religion in it. He had spoken like a Christian man, if he had said thus, I desire to live the life of the religious, that my end may be like his. *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his.* But he had said a great deal better, if he had said thus, *Let me live the life of the righteous, that I may die the death of the righteous, and that my last end may be like his.* For whosoever liveth the life of the godly, shall be sure to die the death of the godly: And whosoever liveth the life of the ungodly, shall be sure to die the death of the ungodly; once he shall die, but that once shall be alwayes, and that alwayes for ever and ever.

A certain Souldier being called in question by *Lamachus* a Centurion, for some misdemeanour

answer your or other committed in the
 e like the camp, earnestly desired pardon for
 e the re that once, and promised never to
 ight be offend in the like kinde again : But
 there was the Centurion made him this an-
 had spo answer, *In bello, bone vir, non licebit*
 f he ha his peccare ; Oh sir, know you
 e the li thus much, There is no offending in
 end ma parre twice. But in death (alas !)
 say, L there is no offending once : There
 ighteous is no hope of pardon. Once dead,
 his. B and alwayes dead. He that dies
 l better once ill, is damned for ever. There
 t me li is no returning again to life, to a-
 bat I m mend what was done amisse. There
 ighteous is no appealing from the sentence
 y be li of condemnation, if it be once pas-
 veth the sed. As death leaves a man, so
 e sure to judgement findes him ; and as
 y : And judgement leaves him, so Eternitie
 e of the findes him.

die the It is the saying of Iphicrates,
 once he That it is a shame for an Empe-
 all be al- rour at any time to say with the
 for ever fool, *Non putâram, I did not*
 ng cal- think it : But it is a greater shame
 uchus a for a Christian man to say, *Non*
 demea- putâram, *I did not think* there
 nour had been such a difference be-
 Q 2 between

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tween a chaste life and a voluptuous life. *I did not think* that *Eternitie* was to follow after this *life*. *I did not think* that I should have died so suddenly. Alas ! Alas ! How sleepily do we go about the businesse of *Eternitie* ! whereas the nature of this mortall life of ours is such, that we cannot be certain at any time that we shall live for any time, no not so much as for one minute : when as we know for certain that we must depart from hence, and yet are most uncertain at what houre we shall depart ; and when that houre shall come, then also we shall seem not so much to have lived, as to have posted unto death in a moment. Here we are but as sojourners in a strange land, and not as Citizens in our own countrey ; we are but Tenants at will, and not Free-holders : Will we, nill we, we must depart. For here have we no continuing Citie, but we seek one to come.

Hebr.
13.14.

Baruch
3.16.

The holy Prophet *Baruch* asketh this question, *where are the Princes*

Considerat.

upon Eternitie. 341

Princes of the heathen become, and
such as ruled the beasts upon the
earth, that hoorded up silver and 17.
gold, and made no end of their get-
ting? Do they retain and keep their
kingdomes and their glory still?
Not so: For thus saith the Pro-
phet answering his own question,
They are vanished and gone down 19.
to the grave, and others are come
up in their steads. They are vani-
shed, saith the Prophet; For they
were but sojourners and no Citi-
zens: they are gone, and others
are come up in their steads: their
houses are let out to others, and
they are cast out themselves, and
gone downe to the grave. But if
the question be asked again, where
are the Princes of heaven, whose
dwelling is above the seventh
Sphere, where are they? It may
be answered likewise that They
are also vanished, and others are
come in their steads; but they
are translated to the kingdome of
Heaven, there to abide for ever,
without all fear of being dispos-
essed.

Q 3

Let

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Wisd. *2. 8.* Let us crown our selves with Rose buds, sing those men of most loose and deplorable lives. Why with Rose buds? Because the beauty and smell of them is gone in one day, and they are withered and such fading crowns do become those which shall shortly perish. But as for the Blessed, is not so with them, but they are crowned with jewells and precious stones whose beautie never fadeth. The woman mentioned in the Revelation had upon her head a crown, not of Rose buds of the garden, nor of jewels of the sea, but of the Starres of Heaven. As then the heavenly orbs are incorruptible, so likewise they that inhabite them are incorruptible, they are not subject to any change, they are immortall. *Wisd.* *5. 15.* The righteous live for evermore. All worldly things are transitorie, but heavenly things are everlasting. Here are we wearied with labour, but there shall we be refreshed with Eternall rest. Why do we seek for rest before our labour is ended?

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We are yet upon the *Siage* ; Therefore we must *act* our parts : We have to deal with potent *enemies* ; Therefore we must be alwayes prepared to *fight* : We are still in our *race* ; Therefore we must *hold out* to the last. Let us then so *act* our parts, that the *Angels* may rejoyce to be *Spectatours* ; let us so *fight*, that we may *winne* the *Crown* ; let us so *runne*, that we may *obtain*.

Well saith S. *Gregorie*, If we *Gregor.* well consider with our selves what and how great things are promised unto us in heaven, all things on earth will seem vile unto us : For what tongue can sufficiently expresse, or what heart conceive, how great the joyes be in that Citie which is above ? Where we shall beare a part in the Heavenly *Quire* with Angels evermore lauding and praying God ; where we shall be in Gods presence, and see him face to face ; where we shall behold light incomprehensible : where we shall be in no fear of death ; where we shall have

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the priviledge of heavenly Saints and Citizens, to be for ever incorruptible. Me thinks I finde my minde inflamed and set on fire whilest I am speaking of these joyes ; and me thinks it should set on fire all that heare it. Me thinks it should so work upon us all, that even now we should most earnestly and ardently desire to be there, where we hope to be for ever hereafter. But thus much we must know, That there is no coming there without much labour. It is not I, but *Paul* the Preacher that *2 Tim. 2.5.* saith it, *A man is not crowned except he strive lawfully.* Let then the greatnesse of the reward encourage us, and prick us forward, and let not the labour and pains, the short labour and the little pains hinder us, or keep us back. We must go on, and we must go on with perseverance : we must not so much consider the roughnesse of the way, as the blessed *Eternitie* which is the end thereof. And this, the same holy Father declares most excellently, saying, This is a speciall

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ciall badge and cognizance of the
elect, that they know how to carry
themselves in the way of this pre-
sent life in such manner, that by
the certainty of hope they are assu-
red that they have attained unto
a great pitch, in as much as they
see all transitorie things farre be-
neath them, and for the love of
Eternitie trample all sublunarie
things under their feet. And this
is it which the Lord speaketh by
the mouth of his holy Prophet,
saying unto every soul that fol-
loweth him, *I will lift thee up a-*
bove the high places of the earth.
For as for losses, reproaches, po-
vertie, disgrace and such like, these
are, as I may so call them, the lower
places of the earth, which the lo-
vers of this world, as they walk
through the plain of the broad
way, do not love to come neare,
but keep off as farre as is possible.
But as for gain and profit, the
fawning and flattering of infe-
riours, abundance of riches ho-
nours, and places of dignitie,
these are the high places of the
earth,

Qs

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earth, which whosoever is worldly minded, and hath settled his affections on things here below, he, I say, esteemeth highly; because to him they seem great: But whosoever is heavenly minded, and hath settled his affections on things above, he, I say, esteemeth them not; because to him they seem what they are, that is vile and base. For as it is with a man going up an high mountain, still the higher he goes, the lower he sees the earth beneath him: So is it with him whose conversation is in Heaven, The higher he mounts from the earth with the wings of pious cogitations, the farther he flies from the earth with the wing of his affections. He knows that all the glory of this world is nothing, and therefore his thoughts and affections are altogether upon another world. This is the man that is lifted up above the high places of the earth.

You have heard what S. Gregorie saith: It will not be amisse in the next place to heare likewise what Saint

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Saint *Augustine* saith. What is that? It is a lesson worth our learning. That which we must lose, ^{Aug.} saith he, one time or other upon necessitie, it is wisdom to distribute abroad in time, that we may purchase thereby the reward of *Eternitie*. *Moses* lived long indeed, he lived in health; but at length ^{Deut.} he died: *Methuselah* lived longer ^{34.5.} then he; but it follows, *And he* ^{Gen.} died. This is, or shall be every ^{5.27.} mans Epitaph, *Et mortuus est, And he died. For we must needs die,* ^{2 Sam. 14.14.} and are as water spilt on the ground. But the soul is immortall, it is *Eternall*, it shall live for ever, either in *Eternall* glory, or else in *Eternall* torments. Here our lot is cast, in which *Eternitie* we shall have part, and there is no revoking it. Oh blessed *Eternitie*, oh *Eternall* blessednesse! How comes it to passe, that seldome or never we think upon thee; or, if we do at any time, we do it but upon the by? How comes it to passe, that we do not labour more for thee, that we do not seek for thee, that we are not

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not sollicitous for thee. O Lord
 God open thou our eyes, that we
 may see and know what *Eternitie*
 is, both that of glory, and that
 other of torment, and how infinite
 both; how blessed the one, and
 how miserable the other. Thou hast
 created us unto thee, Thou hast
 created us unto *Eternitie*; For thou
 art *Eternitie*. Thou wouldst have
 us be partakers of thy *Eternitie*;
 Lord let it be according to thy
 will. Thou hast said it; Lord let
 it be according to thy Word. Thou
 hast promised; Lord make good
 thy promise, Make us partakers of
 thy *Eternitie*. Grant that we may
 spend the short moment of time
 granted unto us here in this life,
 Grant, we beseech thee, that we
 may spend it in such a religious
 and godly manner, as men
 labour for *Eternitie*, contend for
Eternitie, suffer for *Eternitie*. To
 this end cause thy ministers often
 to call upon us to think still upon
Eternitie; make us call one upon
 another in every place to think
 upon *Eternitie*, that so by thy
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mercy we may reigne with thee, O Eternitie; and as many, as it is possible, may be kept from perishing everlastingly. Heare this ye *Christians* all, heare it ye *Pagans*, heare it ye *Kings* and *Princes*, heare it ye *Germanes*, heare it ye *French*, heare it ye *English*, yea let all the world heare it. *There can be no sufficient securitie, where there is danger of losing Eternitie.*

Oh long, Oh profound, Oh bottomlesse, Oh Eternall Eternitie! Blessed are they O Lord, that dwell *Psal.* in thy house: they shall be still prai-^{84.4.} sing thee. They shall prayse thee throughout infinite myriads of ages.

Moses being neare unto his death, commending unto God in his prayers his people *Israel*, and blessing them, thus took his leave of the tribe of *Asher* and said, Let *Asher* be blessed with children; let *Deut.* him be acceptable to his brethren,^{33.24.} and let him dip his foot in oyl. Thy 25. shoes shall be iron and brasse; and as thy dayes, so shall thy strength be. There is none like unto the God of 26. *Jesurun*,

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Jesurun, who rideth upon the heavens in thy help, and in his excellencie on the skie. The Eternal God is thy refuge, and underneath are the everlasting arms. Thus God stretcheth forth the arms of his power throughout heaven infinitely: and by his arms all the world, all time, and all things in the world are directed, guided, and governed. So God from the beginning, yea from the Eternitie of his predestination, hath carried in his breast all the godly, and doth protect them daily and hourly, and as it were embraceth them with his arms. Ascend therefore O my soul, and have no more to do with earth and clay. Stretch forth thy self, and ascend up unto him that rideth upon the heavens, ascend up unto thy God, whose dwelling is in the highest mountains, those mountains of Eternitie: There shalt thou sit in safetie, and behold the earth beneath: and so shalt thou plainly perceive how little and of none esteem all things are here below, which now

either

either sollicit thee with love, or
terrific thee with fear; thou shalt
plainly perceive what a small thing
it is, whatsoever is contained with-
in the *Centre* of the world, that
little globe, or point of earth; thou
shalt plainly perceive how that all
things created are vain, weak, short,
vile, yea vanitie it self, yea rather
meere nothing in respect of God
and of *Eternity*. Therefore seek
thou after the onely true and so-
veraigne good, and regard not
other things. Trust in God, re-
lie on him, open thy heart wide
to entertain him; tread under
the feet of thy affections what-
soever is under the Sunne and
Moon, whatsoever allureth thee
with smiles, or terrifieth thee
with frowns; think upon *Eter-
nitie*, and alwayes keep in minde
that excellent saying of Saint
Hierome, No labour must seem
hard, no time must seem long, all
the while we are seeking after *E-
ternall* glory.

It is reported by Saint *Hierome*,
that there was upon a time a cer-
tain

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tain Camell haunted by an evil spirit, which being brought before Hilarion a devout and godly man began to rage in such a strange and terrible manner, as if it would presently have devoured him : But the Holy man nothing afraid spake thus unto the evill spirit. Do not think to fright me, thou evill spirit, although that thou hast got a Camell on thy back it is all one to me, whether thou comest in a Camels skinne or in a Foxes skinne : And presently the fierce Camell fell down before him, and became very tame and gentle, to the great laughter of all those that stood by. Such are all flatteries, fawnings, allurements and tentations of this world ; such are all fears, frowns, frights and terrours. What dost thou hope for ? what dost thou fear ? what dost thou love ? He that rides upon the Heavens is thy helper ; he shall embrace thee with his everlasting arms. With those arms of his, he is able to fetter all thine enemies whether the

fawne

an evil fawn or frown upon thee, he is able
 t before at a beck to squeeze them in pieces
 ly man like so many flies, and break them
 strang in pieces lik a potters vessell. Doth
 woul the pleasure then of lust, or glutton-
 m: Bu nie, or intemperance sollicit thee?
 afraid That is nothing: Be not moved at
 spirit it, passe it by, regard it not; think
 e, tho rather upon the pleasures which
 at tho are *Eternall*. Art thou terrified
 y back with threats, oppressed with sor-
 er tho rows, passed by with contempt,
 e or afflicted with sicknesse, tired out
 esent with povertie? Allthese are a mat-
 a before ter of nothing. The more violent
 me an these are, the shorter while they
 er of a will last: Despise them, lift up
 are a thine eyes unto the hills from
 ments whence cometh thy help, look up
 d; suc to Heaven, *Think upon Eternitie.*
 ts an *There shall no evill happen unto the*
 a hop just. Prov.
12.21.
 e wha

ridet *Si fractus illabatur orbis,*
 y he *Impavidum ferient ruine.*
 e wit *The just man shall not be afraid,*
 n tho *Though heaven fall upon his head.*
 fette

r the Therefore the just man is never
 fay sorrow-

*Horat.
Carm.
lib. 3.
Od. 3.*

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sorrowfull : no tribulation doth
ever assault him. But, Are not the
tribulations of the just many? Ye
but yet they make nothing of them.
That onely they count evill, which
is *Eternall*, which separateth a man
from God, as sinne doth, and *E*
ternall death which is the wages of
sinne. The Preacher of the Gen-
tiles bids us *Look not at the things*
which are seen, but at the things
which are not seen. Why so? For
saith he, *The things which are seen*
are temporall, but the things which
are not seen are Eternall. The
things which are not seen, the
things which are *Eternall*, those
are the things which are great in-
deed, whether they be good, or
whether they be evill.

But whilest we look onely at
the things which are seen, and sel-
dome or never at the things which
are not seen, what do we make of
our selves but great and foolish
boyes? great, but yet foolish; at the
best, but boyes. If the ice fall out
of our hands, we presently fall a-
crying, and yet that is such a thing
that

2 Cor.
4.18.

that we cannot hold long: We are
 frightened at shadows, and dream of
 great matters: We spend our selves
 on such things as not onely shall
 shortly passe away for certain, but
 are already passing away: For it is
 not said, *The figure, or The fashion* ^{1 Cor. 7.31.}
of this world shall passe away, In
the Future: But, The fashion of this
world passeth away, in the Present.
 It is passing away already. As all
 the goods which we enjoy here, are
 but transitory; So all the evils
 which we suffer here, are but tran-
 sitorie; they cannot continue long.
 Those things which are not seen,
 and those onely have a permanent
 state; they know no end, they have
 no term, they are not subject to any
 change, they are firm, they are im-
 moveable, they are *Eternall*. I re-
 peat it again, what I said a little
 before; for it deserves to be repea-
 ted a thousand and a thousand
 times; No labour must seem hard, ^{Hierom}
 no time must seem long, all the
 while we are seeking after *Eternall*
 glory

Symphorianus a Christian young
 man

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man after that he was almost scourged to death, as he was dragged to execution at *Augustodunum*, met his mother upon the way ; But how ? Not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentation as the manner of foolish women is to do ; But carrying her self like an Heroicall and Christian Lady. For she cryed out and calied unto her son and said, *Sonne, my sonne I say, remember life Eternall, look up to Heaven, lift up thine eyes to him that reigneth there. Life is not taken from thee, but is exchanged for a better.* At which words of his mother the young man was so exceedingly animated, that he went willingly to execution, and cheerfully like a stout champion laid down his head upon the block, and exposed his throat to the fatal ax.

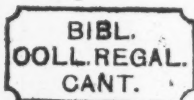
Heare this, O Christians all, and remember your selves. This is the case of every man living ; We are on our way to death ; we go not
so

So fast, it may be, as *Symphorianus* did; but yet we are all going, and we have not farre to go. The noble armies of Martyrs which are gone before us, they call unto us from Heaven, and say as the Christian and couragious mother said unto her sonne as he was going to execution, *Remember life Eternall, look up to Heaven, and lift up your eyes to him that reigneth there.* Carry thy self therefore like a *Symphorian*, whosoever professest thy self to be a *Christian*. Do not hang back, be not loth to go, withdraw not thy neck from the yoke, nor thy shoulders from the crosse; be not afraid to suffer for Christ, be not afraid to die for Christ, be not afraid to eat fire, or to devoure the sword for the name of Christ. Here shew thy self a man, take good courage, pull up a good heart. And when thou art at any time tempted, when thou art grieved, when thou art made sorrowfull, when thou art vexed, when thou art despised, when thou art made a laughing-stock, when thou

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when thou art disgraced, when
thou art spoiled of thy goods, when
it is with thee as it was with *Job*
upon the dunghill, or, if it can be,
worse: then call to minde *Sympho-
rian*, and a thousand more stout
Christians such as he was, and learn
of them Christian courage and
magnanimitie, and boldly and free-
ly break forth into these words, and
repeat them often; Whatsoever I
suffer here, it is but a *Modicum*, it
is but short. Farewell then all the
world, and all the things that
are therein: And welcome
to me, Thou art wel-
come *Eternitie*.

Of *Eternitie* there is
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